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John

Bishop OVERALL's

Convocation-Book,

M DC VI.

Concerning the

GOVERNMENT

OF

God's *CATHOLICK CHURCH*,

AND THE

KINGDOMS

OF THE

Whole WORLD.

LONDON,
Printed for *Walter Kettilby*, at the *Bishop*'s *Head* in St. *Paul*'s Church-Yard, 1690.

XUM

XUM

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096

AN Advertiſement TO THE READER.

THat Convocation *in which the* Acts *and* Canons *(now Printed) paſs'd, was firſt call'd* An. 1603. 1mo Jac. *and continued by* 2 *Adjournments and Prorogations to* 1610.

The Three *following* Books *are publiſh'd from a Copy carefully and faithfully tranſcribed from the* Original MS. *which was* Biſhop Overall's, *and drawn up by him; after whoſe Deceaſe, it came into the Poſſeſſion of* Dr John Coſin, *ſometime*

his Secretary, and after Lord Biſhop *of* Dureſm, *who bequeathed it, with other his Books, both Printed and Manuſcript, to the Publick Library, by him founded, at* Dureſm, *for the uſe of that* Church, *where (it is ſuppos'd) it is yet to be ſeen.*

The Firſt *of theſe Three Books was alſo heedfully compar'd, and in ſome caſual defects, ſupply'd from another* MS. *which from the Atteſtation of Archbiſhop* Bancroft *(who there preſided) at the end thereof, under his own hand, ſeems to have been the* Original, *that then paſs'd the* Upper-Houſe *of Convocation; And after his Deceaſe, it came to his Succeſſors the Archbiſhops of* Canterbury. *And among them, to Archbiſhop* Laud, *as appears under his own hand-writing, in the laſt Page of it. And is now, or was lately, in the Poſſeſſion of* Dr Barlow, *the preſent Lord Biſhop of* Lincoln.

In

To the READER.

In the First *and* Second *of these Books, there were several* Amendments *made by the* Upper-House *of Convocation; all placed at the end of Bishop* Overall's MS. *and according to such* Amendments, *inserted in their proper places, is the following Book Printed.*

Note,

XUM

NOte, That the *Numeral Letters* in the Margin, throughout the *Firſt* Book, refer to the Pages in Biſhop *Overall's Original MS.* at *Dureſm*, as in the ſecond Page following, *ii. p. in MS.* means the ſecond Page in that *MS.* & *ſic de cæteris.*

In the firſt Book of that MS. *Placet* is ſet at the bottom of every Page, and in the Printed Copy that word is ſometimes miſplaced by a line or two; as on the *Margin*, *p.* 10. *Placet* is ſet againſt *l.* 8. which ſhould have been againſt *l.* 10.

ERRATA.

PAge 3. line 8. it be called, read it be *not* called, p. 15. marg. r. Deut. 33. p. 17. marg. r. Num. 27. p. 21. l. 26. expelled r. *repelled*, p. 25. marg. 1 K. 2. 9. p. 60. l. 25. *our* pleaſure r. *their* pleaſure, p. 63. marg. Joſeph Antiq. l. 11. r. l. 2. p. 65. Artic. l. 7. of their r. other, p. 75. marg. Joſ. Ant. l. 15. r. l. 18. p. 77. l. 5. quia r. *qui*, p. 88. l. 19. Prieſt r. *Prieſts*, p. 103. marg. r. Luc. 2. 51. p. 122. l. 21. unleſs r. *and leaſt*, p. 149. l. 13. were aſſured r. *we are aſſured*, p. 165. l. 25. after *did not*, add *only*, p. 252. l. 27. But r. *that*, p. 278. l. 19. Rulers r. *rules*, p. 282. l. 14. *Urſinus* r. *Urſicinus*, p. 296. l. 7. above r. *about*, p. 297. l. 22. *Charls's* r. *Charles*, p. 302. l. 21. deprived r. *depraved*, p. 324. marg. Caſſan. in catalog. pro cenſid. 28. r. conſid. 29. p. 332. l. 4. revenge *our* r. revenge *thy*, p. 337. l. 7. *ridiculous Joyes* r. *ridiculous Toies.*

Biſhop

Biſhop OVERALL's CONVOCATION-BOOK, 1606.

CONCERNING

The Government of God's Catholick Church, *and the* Kingdoms *of the whole* WORLD.

LIB. I. CAP. I.

AMongſt thoſe Attributes, and Names of God, which are common in the Scripture to all the bleſſed Trinity, are theſe, To be the *Creator, and Governour of the World, the Lord of lords, and King of kings*, which be there applied as well to the Son of God, our Lord *Jeſus Chriſt*, the ſecond Perſon in the ſacred Trinity, as to God the Father, and God the Holy Ghoſt. Agreeably whereunto, and not otherwiſe, our chief purpoſe being to imitate the Scriptures, in ſetting out, and deſcribing the Deity, and Dignity of our Saviour Chriſt, by his Almighty Power, and univerſal Government of all the World, as Heir of all things, and Head of his Church; we hold it fit to begin with his Divine Power of Creation: and thereupon in the ſenſe aforeſaid do affirm, That *He* in the beginning did create both Heaven and Earth; and that amongſt the reſt of the Creatures, which he then made, he Created our firſt Parents, *Adam* and *Eve*, from whoſe Loins Mankind is deſcended.

1 Tim. 6. 15. Apocal. 19. 16. Joh. 1. 2, 10. Hebr. 1. 3, 10. Coloſſ. 1. 16. Prov. 8.

Placet ei.

ii. p. in MS.

CANON I.

If any Man therefore shall affirm with any Pagan, Heretick, Atheist, or any other profane Persons, which know not, or believe not the Scriptures, either that Heaven and Earth had no beginning; or that the World was made by Angels, or the Devil; that the World was not otherwise made by Christ, than as he was an Instrument of God the Father for the making of it; or that he did not as God, create our said Parents, Adam and Eve; he doth greatly Erre.

Placet eis.

CAP. II.

To him, that shall duly read the Scripture, it will be plain and evident, That the Son of God having created our first Parents, and purposing to multiply their Seed into many Generations, for the replenishing of the World with their Posterity, did give to *Adam* for his time, and to the rest of the Patriarchs, and chief Fathers successively before the Flood, Authority, Power and Dominion over their Children, and Offspring, to rule and govern them; Ordaining by the very Law of Nature, That their said Children and Offspring (begotten and brought up by them) should fear, reverence, honour, and obey them. Which power and Authority before the Flood, resting in the Patriarchs,

Patriarchs, and in the chief Fathers, becauſe it had a very large extent, not only for the Education of their ſaid Children and Off-ſpring, whilſt they were young; but likewiſe for the ordering, ruling, and governing of them afterwards, when they came to Mens Eſtate. *Placet.* And for that alſo it had no ſuperiour Authority, or iii. p. in MS. power over, or above it on Earth, appearing in the Scriptures, although it be not called either *Patriarchal*, *Regal*, or *Imperial*, and that we only term it *Poteſtas Patria*: yet, being well conſidered, how far it did reach, we may truly ſay, that it was in a ſort *Poteſtas Regia*; as now in a right and true conſtruction, *Poteſtas Regia* may juſtly be called *Poteſtas Patria*.

CAN. II.

If any Man ſhall therefore affirm, that Men at the firſt, without all good Education, or Civility, ran up and down in Woods, and Fields, as Wild Creatures, reſting themſelves in Caves, and Dens, and acknowledging no ſuperiority one over another, until they were taught by Experience the neceſſity of Government; and that thereupon they choſe ſome among themſelves to order and rule the reſt, giving them power and authority ſo to do; and that conſequently all civil Power, Juriſdiction, and Authority was firſt derived from the people, and diſorder'd multitude; or either is originally ſtill in them, or elſe is deduced by their conſents naturally from them; and is not

God's Ordinance originally descending from him, and depending upon him, he doth greatly Erre.

Placet eis.

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iv. p. in MS.

CAP. III.

BY the sin of our first Parents, *Adam* and *Eve*, both they, and in them all their Posterity, being so fallen from God, as that they were not able by any natural power, or faculties in them to discharge their duties towards him, or rightly in any sort to know him, as they ought, unto Salvation, or duly serve his Divine Majesty; it pleased Almighty God in mercy (besides the Law of Nature left in them) to propound unto them another kind of Doctrine, than Nature could ever have taught them, *viz.* the Mystery of Salvation through our Lord and Saviour *Jesus Christ*; how the Son of God, who created them, when they were not, should in fullness of time take upon him their Nature, and reconcile to God again as many as should believe in him; the ground of which Doctrine God himself did lay down as the foundation of the Church of Christ, when he said, *that the seed of the Woman should break the Serpent's head.*

CAN. III.

IF any Man therefore shall affirm, either that our first Parents after their Fall, or consequently any of their Posterity could serve, or please God truly by any natural Powers, or Faculties, that were left in them after

after the ſaid Fall; or that the Myſtery of Salvation through Jeſus Chriſt, was not a ſecret, whereunto our corrupt Nature could not attain; or that our Saviour Chriſt is not the promiſed Seed that ſhould break the Serpent's head; or that any can poſſibly be partakers of Everlaſting Life without Faith in him, he doth greatly Erre.

Placet eis.

CAP. IV.

v. p. in MS.

AS the Son of God, having created Mankind, did ordain by the Law of Nature, and Light of Reaſon, that there ſhould be ſome amongſt them furniſhed with lawful Power, and civil Authority to rule and govern the reſt, in things belonging to this natural Life, and civil Society, according to the true Rules both of Nature and Reaſon: So did he alſo, according to the ſupernatural Doctrine of the Goſpel, not only ordain, that there ſhould be ſome likewiſe in his Church, to rule and govern it; but alſo gave them another kind of Power, Superiority, and Authority, which is termed *Eccleſiaſtical*, both for the teaching, and inſtructing of his People in the Myſteries hid from Nature, concerning their Salvation through the Seed of the Woman; and for the better direction and government of them in the Service of God, touching their Duty towards God, and their Neighbours. The Inſtitution of which Eccleſiaſtical Calling, and Authority, as alſo the Manner of the Worſhip of God, through the bleſſed Seed, from the Fall of our Firſt Parents to the Flood, although beſides their Sacrifices, Prayers, and Preachings, they be not expreſly ſet down in the Scriptures; yet it is not

Gen. 4.
2 Pet. 2. 5.

to

to be doubted, but that, first, *Adam* for his time, and afterward the Heads of every Family of the Faithful, were not only civil Governours over their Kindred, but likewise had the Power and Execution of the Priestly Office; and that they were themselves instructed and taught from God, as they afterward did instruct, and teach such as were under them in the said Mysteries of Man's Restitution, through the promised Seed, by Faith, and in the right Worship and Service of the true God.

Placet eis.

vi. in MS.

CAN. IV.

If therefore any Man shall affirm, that the Son of God having from the beginning a Church upon Earth, did leave them till the Flood without Priests, and Priestly Authority to govern and instruct them in those ways of their Salvation, and in the right manner of the Worship and Service of God; or that they might teach them any other Doctrine in that behalf, than that, which they had received from God himself, he doth greatly Err.

Placet eis.

CAP. V.

Gen. 5.
Gen. 9. 19.
Gen. 10. 32.

AS all Mankind, from the Creation of the World, till the Flood, descended from the Loins of *Adam*; so after the Flood, have they all descended from the three Sons of *Noah*, *Sem*, *Cham*, and *Japhet*.

CAN.

CAN. V.

AND therefore if any Man shall affirm, with any Pagan, or prophane Atheist, either that there was not any such general deluge; or that there is any Nation, or people in the World, that doth not descend from one of the said three Sons of Noah, he doth greatly Erre.

Placet eis.

CAP. VI.

vii. in MS.

NOAH lived after the Flood, 350. Years, and saw his Children's Children wonderfully multiplied; during which term of Years, he was the Patriarch, or chief Governour over them; ruling and ordering them by Virtue of that Superiority, Power, and Authority of the Sword of Justice, which was given unto him by Almighty God, and was also warranted by the Laws of Nature and Reason. Touching this Patriarchal, or, in effect, Regal Government of *Noah*, there is more expresst in the Scriptures, than there was before the Flood, of the Power and Authority of *Adam*, or of any of the chief Fathers and Rulers that were descended from him. For now there is mention made by God himself of punishing Blood by Blood, which was done by the Sword of Justice, being the chief Ensign, and Warrant of Supream and Regal Authority. Also the Extent of this Right and Authority was so large, as that he lawfully distributed the whole World unto his said three Sons, and their Posterity. So that his said three

Gen. 9. 6. Rom. 13. 4. Epiph. in Anchor. Luther. in Gen. Perer. in Gen. Func. Chron. Sulpit. Sever.

Selnec. Georg. Fabric & Nic. Gibbons in Gen.

three Sons, after him, were by the Ordinance of God (the chief Authour of the ſaid Diſtribution) made three great Princes; and alſo the Sons of thoſe three great Princes (of whom about Seventy are named) were the Heads, and Governours of the Families and Nations that deſcended from them, according to their Tongues, in their ſeveral Countries.

CAN. VI.

IF any Man ſhall therefore affirm, either that the civil Power, and Authority, which Noah had before the Flood, was by the Deluge determined; or that it was given unto him again by his Sons and Nephews; or that he received from them the Sword of his Sovereignty; or that the ſaid diſtribution did depend upon their conſents, or received from them any ſuch Authority, as without the ſame it could not lawfully have been made; or that this Power, Superiority, and Authority, and all the parts thereof, which Noah's three Sons, and their Children had (as is before declared) did not proceed originally from God, or were not properly his Ordinances, but that they had the ſame from the People, their Off-ſpring, he doth greatly Err.

Placet. viii. in MS.

Placet eis.

CAP.

CAP. VII.

IT is alſo certain, that as the Civil Magiſtrates, and their Authority continued after the Flood for the government of Mankind according to the Laws of God and Nature, that thereby they might be kept in Order, touching their Duties both toward God and their Neighbours, agreeably to the ſaid Laws, written afterward more fully by God himſelf in two Tables: ſo did the Prieſthood and Authority Eccleſiaſtical alſo by the like Ordinance of God continue, eſpecially amongſt the Off-ſpring of *Sem*, both to govern them Eccleſiaſtically, and to inſtruct them in the Myſteries of their Salvation through the bleſſed Seed of the Woman, according to the Doctrine of the Goſpel, which was from time to time in divers Manners delivered by the Son of God unto them. This Prieſtly Office, and Eccleſiaſtical Authority, was yet joyned, (as before the Flood) with the Office of the chief Fathers, and civil Governours. *Noah* himſelf was both a Prince and a Prieſt; he built Altars, offered Sacrifices, and taught the Church, after the Flood 350. Years, all that which he had learnt from his Fathers, concerning the Creation of the World, the Fall of Man, and of his Reſtitution by Chriſt, and generally, all that did concern neceſſarily, either civil Societies and Government, or Eccleſiaſtical Aſſemblies and Authority, not omitting the very Ceremonies. After *Noah*, the chief Fathers, *Sem*, *Abraham*, *Iſaac*, and *Jacob* did execute that Office, God himſelf renewing unto them this Promiſe of Salvation through the bleſſed Seed; and not only confirming the ſame to *Abraham*, and his Poſterity by the Sacrament of Circumciſion; but likewiſe teaching and inſtructing them in that Heavenly Myſtery, ſometimes by his own Voice, and ſometimes by Viſions, and divers other ways, whereof the Scriptures make more

Placet. ix. in MS. Gen. 8. 20. Gen. 9. 28. Gen 8. 20. Gen. 17. 10.

plain mention, than they do of the delivery of the ſame Evangelical Doctrine before the Flood.

CAN. VII.

IF any Man ſhall therefore affirm, either that the Prieſtly Office, and Authority Eccleſiaſtical, which Noah had before the Flood, was by that Deluge determin'd, or that it was by the Election of his Off-ſpring confer'd again upon him; or that Sem, Abraham, Iſaac and Jacob, were neither Prieſts, nor had any Eccleſiaſtical Authority, until they were choſen thereunto by their Children and Nephews; or that the Prieſthood and Eccleſiaſtical Authority were not the Ordinances of God, for the governing and inſtructing of the Church, according to the Will and direction of God himſelf delivered and revealed unto them, as is aforeſaid, he doth greatly Erre.

Placet. x. in MS.

Placet eis.

CAP. VIII.

AS before the Flood *Cain* and his Poſterity were oppoſite to the Poſterity of *Seth*, and might therefore generally have been called the *Church Malignant*; ſo fell it out after the Flood in the Generations of *Japhet*, but eſpecially of *Cham*, againſt the Poſterity of *Sem*, in whoſe Lineage the true worſhip of God, through the bleſſed Seed was eſpecially continued: and not that only,

only, but in like manner as the Children of *Seth* in Gen. 6.
proceſs of time provok't againſt them the wrath of
God by corrupting their ways, and following in their
Converſations the Generations of *Cain*, and were in Gen. 7.
that reſpect all of them, with the reſt of *Cain*'s Off-
ſpring, juſtly puniſht and drown'd by the Flood, ſaving
eight Perſons (*Noah* and his Wife, *Sem*, *Cham* and *Ja-*
phet, and their three Wives) ſo did the Poſterity, not
only of *Cham* and *Japhet*, as well before as after the
confuſion of Tongues, and the death of *Noah*, but like- *Placet.*
wiſe the Off-ſpring of *Sem* (who were called more effe- xi. in MS.
ctually to the knowledge of the Myſteries of Chriſt,
and right ſervice of the true God) leave the ways of
Noah and *Sem*, and gave juſt occaſion to Almighty God
(had he not bound himſelf by his Covenant to the con-
trary) to have drowned them all again. *Nimrod*, de- Gen. 10. 8.
ſcended of *Cham*, not contenting himſelf with the Pa-
triarchal, or Regal mild Government, ordain'd of God
by the Laws of Reaſon and Nature, became a Tyrant,
and Lord of Confuſion; and by Hiſtories it is appa-
rent, that within few Ages after the Death of *Noah*'s
Sons, great Barbariſm and confuſion fell among their
Generations, through their Pride and diſſoluteneſs, in
that they thought ſcorn to be govern'd, either Civilly
or Eccleſiaſtically, as God himſelf, by *Noah*, had or-
dain'd, or to be ruled otherwiſe than as they liſt them-
ſelves: and touching the Service of God, and the Eccle-
ſiaſtical Authority, they mingled with true Religion
many falſe worſhips, and choſe Prieſts among them-
ſelves to ſerve God after their own Faſhions; or rather
they devis'd to themſelves many Gods, and found out
Prieſts accordingly, ſuch as were content to train them
up in thoſe kinds of Impiety. In *Chaldea* it ſelf, and
the places adjacent, the Children of *Sem* were all of *Placet.*
them almoſt grown to be Idolaters; inſomuch as God xii. p. in MS.
himſelf to keep a remnant more carefully, that ſhould
through the publick profeſſion of his name be partakers

of his Mercies in Chriſt, called *Abraham* with his Family from the habitation of his Fathers, to become a Stranger in the Land of *Canaan*.

CAN. VIII.

IF therefore any Man ſhall affirm, That the ſaid Poſterity of Noah's Children did well in altering either the manner or form of civil Government, which God had appointed, by bringing in of Tyranny or factious Popularity; or of the Eccleſiaſtical, by framing unto themſelves a new kind of Prieſthood and Worſhip after their own humours; or that it was lawful for ſuch as then ſerved God, upon any pretence to have imitated their Examples in either of thoſe courſes, he doth greatly Erre.

Placet eis.

CAP. IX.

IT is apparent in the Scriptures, That although God was not pleaſed, that the Iſſue of *Jacob*'s Children ſhould by the Example of the Sons of *Noah*, grow up to become the heads of ſo many ſeveral Nations, but continuing together, ſhould make one People and Nation to be ruled and governed by the ſame Laws and Magiſtrates: yet it ſeemed good to his Heavenly Wiſdom, that in ſo great a People as ſhould deſcend from *Jacob*'s Children, no one Tribe or Family ſhould continue charg'd, both with the Civil (or Regal) and Eccle-

Placet. xiij. in MS.

Eccleſiaſtical Function; and therefore *Jacob* making way to the fulfilling of the will of God herein, did take juſt occaſion, moved thereunto by the Spirit of God, to deprive his eldeſt Son *Reuben* of his Intereſt by Birthright in both thoſe Prerogatives, to be diſpoſed afterward by God unto other of his Brethren. Now after *Jacob*'s Death, the former thereof, *viz.* the Scepter, in proceſs of time, fell to *Judah*, as *Jacob* before had Propheſied; and the other alſo, *viz.* the Prieſthood, was afterwards given to *Levi* by God's Ordinance.

CAP. X.

AFter *Jacob*'s Death, till *Moſes* was ſent to deliver the Children of *Iſrael* out of *Egypt*, there is little in the Scriptures touching either the Civil or Eccleſiaſtical Government. It appeareth, that *Joſeph* being a great Prince in *Ægypt*, by the King's Authority, was, whilſt he lived, chief amongſt his Brethren: but after his Death, through the Tyranny of the Kings of *Ægypt*, which God ſuffer'd to lie heavily upon them for many Years, the civil Authority, which any of the Tribes had, was very ſmall; there was ſuch jealouſy of their number, (which daily encreaſt above all ordinary expectation) as it is not likely, that the Kings ſucceſſively would ſuffer any great Authority to reſt in them; howbeit we think, they had ſome, either the chief heads of the Tribes generally, or of the Tribe of *Ephraim* and *Reuben* (for it may be *Jacob*'s Prophecy of *Reuben*'s loſing the Prerogatives of his Birthright, was not preſently executed) which did in their civil affairs, appertaining to themſelves, bear ſome chief ſway amongſt them. And touching the Prieſthood, although the People were then generally much polluted with Idolatry, yet therein alſo they had ſome, moſt likely the firſt-born, who although they durſt not there offer Sacri-

Places. xiv.

Sacrifices to God, as they ſhould, in that ſervitude: yet ſome of them (we doubt not) inſtructed the people in matters concerning the Promiſes of the bleſſed Seed, and perform'd, as they might, the other Offices of their Prieſthood, although many of the People, and of the Prieſts, as it ſeemeth, were then greatly polluted with Idolatry.

Joſh. 24. 15.
Ezek. 20. 8.

CANONES IX, and X.

IX. IF any Man therefore ſhall affirm, either that the uniting of the Children of Jacob into one Nation, or the ſevering of the Civil and Eccleſiaſtical Functions (the Prerogatives of Birthright) from Reuben the firſt-born, and dividing of them from one perſon was made by themſelves;

Planet. XV.

X. Or that their ſervitude in Ægypt was unjuſtly ſuffer'd to lie upon them ſo long by Almighty God; or that they being his Church, he left them deſtitute of ſuch comforts of direction, and inſtruction, as were neceſſary, thoſe times conſider'd, for their Civil or Eccleſiaſtical Eſtate; or that the People took upon them the appointing of the heads of their Tribes and Families, or the choice of their civil Superiours, or of the Prieſts, or that the Example of thoſe Wicked Kings may be any lawful Warrant for any other King ſo to oppreſs the People, and Church of God, he doth greatly Erre.

Placet eis.

CAP.

CAP. XI.

WHen the time came that God in mercy was pleaſed to deliver the Children of *Iſrael* out of *Egypt*, and to place them in the Land which he had promiſed them, he raiſed up his Servants, *Moſes* and *Joſhua*, to take that charge upon them; and accordingly *Moſes* Deut. 33. 5. being made their Prince, or (as the Scripture ſpeaks) *their King*, did not only by God's Appointment and Aſſiſtance lead them, out of *Egypt*, but governed them, (being 600000 Men, on foot, beſides Women and Children) forty years by his Authority in the Wilderneſs; and *Joſhua* likewiſe ſucceeding *Moſes*, in the ſame Princely Power and Authority, did, after many difficulties, bring them into the Land of *Canaan*, and gave them lawful poſſeſſion thereof. So that although formerly the Children of *Iſrael* were kept in ſuch great Servitude and Bondage, whilſt they were in *Ægypt*, as notwithſtanding their number, they were no way able, like a free People, to lift up their Heads: yet now they are knit together in one Body, and ſet- *Placet.* xvj. tled, as a particular State, and free Nation, in their own Countrey, being rul'd and govern'd ſucceſſively after a mild and temperate manner; firſt by *Moſes*, in the Wilderneſs, (as is aforeſaid) and then by *Joſhua*, in *Canaan*, whilſt he lived.

CAN. XI.

If any Man therefore ſhall affirm, either that the Children of Iſrael were delivered out of Ægypt by their own ſtrength, and not by God's ſpecial Direction, and mighty Power; or that it had been lawful for

for them (not warranted by God) to have departed thence, as they did, (without Licence first obtained of King Pharaoh) or that Moſes and Joſhua were not called to that high Authority by God himſelf, but received the ſame from the People, as depending upon their choice; or that Dathan and Abiram (deſcended from Reuben) can be juſtified, in challenging of Moſes, that he took too much upon him, in executing only that Authority which God hath given him, he doth greatly Erre.

Placet eis.

CAP. XII.

AS Almighty God took order for the ſetling of his People in the Land of *Canaan*, and eſtabliſhed a Princely Authority, to rule and govern them civilly; ſo was he no leſs careful of his Church. For however the Prieſthood was diſpoſed of before this time, yet now it is apparent in the Scriptures, that the ſame was after ſetled in the Tribe of *Levi*, and *Aaron* was made, by God's appointment, (for the better Government of the Church) the Chief and *High Prieſt*; the whole Prieſthood being aſſigned to his Children, and their Off-ſpring, as well to ſucceed him in the ſaid higheſt place; as alſo to execute the other inferiour Functions belonging to Prieſts; and the reſt of the Tribe of *Levi* were to attend other Eccleſiaſtical Services.

Exod. 28. Levit. 8. Num. 1, & 3.

Placet. xvij.

CAN.

CAN. XII.

IF any man therefore ſhall affirm, either that the Tribe of Levi was aſſigned by the People, to undertake the ſaid Eccleſiaſtical Offices; or that Aaron and his Poſterity were choſen by the People, to be their Prieſts; or that they were not choſen directly by God himſelf; or that the People had any lawful Intereſt, at any time afterward, either to chuſe their Prieſts, or (they being appointed of God, as is aforeſaid) to deprive them of their places; or that Corah, of the Tribe of Levi, can be juſtified in ſaying, That Aaron took too much upon him, thereby repining, either that Aaron was rather made High Prieſt, than he himſelf, or that the Prieſthood was annexed to Aaron's Poſterity, whereas the reſt of the Levites were to ſerve in inferiour places; he doth greatly Erre.

Placet eis.

CAP. XIII.

BEfore *Moſes*'s Death, God had appointed *Joſhua* to ſucceed him, but in *Joſhua*'s days he appointed none to follow him immediately: whereupon, after his Death, the *Iſraelites* were left without a Chief Head, or Prince to govern them. They had then re- Num. 27. 18.

maining the particular Officers and *Judges* appointed by *Moses*, at *Jethro*'s Council, in their several Tribes; as also the general Senate of *Seventy Elders*, ordained by God, upon *Moses*'s complaint, over all the Nation. Yet there fell very great Disorders and Confusions amongst them, for want of a chief Judge and Governour, whereby they might see their own Disabilities and Errors, and find, by experience, what it was to want a chief Governour; and furthermore be moved, when they were in distress, to fly unto God, and depend only upon him for the raising up of One, from time to time, to deliver and defend them: and it is apparent, that the People, shortly after *Joshua*'s time, falling most strangely into gross Idolatry, and being, from time to time, during the History of the *Judges*, very grievously afflicted by the bordering Nations, and such as dwelt amongst them, when they found themselves still unable to withstand their Enemies, using any great Force against them; then they had (for the most part) recourse to God by Prayer, who did, at such times, appoint one for their Prince, chief Captain and Ruler, to deliver them from their said Enemies; we say, *for the most part*, because sometimes they attempted some matters of Importance without seeking any chief Governour from God, as, at one time, the People of *Sichem* presumed to chuse them a Prince of their own, after *Gideon*'s Death, which turned both to his Ruine, and their Destruction. And it is here generally to be observed, that when there was the greatest liberty among the *Israelites*, during the time from *Joshua* to *Saul* (whatsoever the People thought of their own Courses) the Disorders and Idolatry, in those days, were ascribed, by the Holy Ghost, to the want of Judges, Chief Rulers or Kings, amongst them, who should have reformed those Enormities, not only in them, but likewise in the Priests themselves; if they did not their Duties, especially in suppressing of Idolatry, as they should have done.

Judg. 2. & Ch. 11. & 13.

Placet. viij.

Judg. 9.

Chap. 17. 6, 18. & 19. 1. & 21. 25.

CAN.

CAN. XIII.

If any Man therefore ſhall affirm, either that the Iſraelites **fell not into many Evils and Diſorders, by being left deſtitute of a certain chief Governour after** Joſhua's **Death; or that when God raiſed up Judges to rule and govern them, the Peoples conſent was neceſſary thereunto; or that the ſaid Judges, being once appointed by God to thoſe places, received their Authority in that behalf from the People; or that the fact of the** Sichemites **may lawfully be imitated by any Chriſtian People, in ſo chuſing to themſelves a King or Judge, according to their own humours; or that the want of Kings, Princes and Rulers in any Country, is not the Mother of diſorder and confuſion; he doth greatly Erre.**

Placet eis.

CAP. XIV.

IT is manifeſt in the Scriptures, That *Moſes* (directed by the Spirit of God) did foreſee, that the time ſhould come, when the *Iſraelites* being quietly ſetled in the Land of *Canaan*, ſhould be govern'd by Kings after the manner of other Nations. And therefore Almighty God did ſet down by *Moſes*'s Pen, the Duty of all Kings, and the Rules whereby they ought Deut. 17. 15. 16.

to govern. *Jacob* alſo (being illuminated by the ſame holy Spirit) did not only foretel, that it would come to paſs, that the Tribe of *Judah* ſhould bear the Scepter; and that the Kingdom, or Government of *Judah*, ſhould be held by Succeſſion, according to the manner of other Nations; but likewiſe, that the ſaid Scepter or Government, ſhould not be taken away from that Tribe until the coming of Chriſt. And it ſeemeth, that the People were not altogether ignorant of this foreſeen alteration; when finding divers wants and confuſions amongſt them after the Death of one Judge, before God was pleaſed to appoint them another; they firſt offer'd raſhly to *Gideon*, their Prince, that his Children and Off-ſpring ſhould ſucceed him in that Government. And afterward, being weary of depending upon God's pleaſure, and miſliking the rule of *Samuel*'s Sons, they urged him undutifully and unſeaſonably, that they might *have a King to rule over them as other Nations had:* meaning thereby principally (as we ſuppoſe) that ſuch their Kings might by Succeſſion govern them; ſo as one being dead, they might ſtill have another. We ſay, that they urged *Samuel* to this purpoſe undutifully and unſeaſonably; and that thereupon *Saul* was appointed to be their King: becauſe otherwiſe, if they had expected God's good pleaſure and time, and contented themſelves with his care over them, in raiſing up (when he thought meet) their Judges to govern them; they ſhould have found ſhortly after, that the Prophecy of *Jacob* ſhould have been fulfilled, and that God would have given the Scepter of *Judah* into the hands of *David*, and of his Poſterity according to their deſire.

Placet. XIX.

Gen. 49. 10.

Judg. 8. 22.

1 Sam. 8. 5.

1 Sam. 9. 17.

CAN.

CAN. XIV.

IF any Man therefore shall affirm, either that the People of Israel did not grievously sin in being Weary of Gods immediate Election and appointment of their chief Governors; or that the peoples prepostrous hast did any Way prejudice the Dignity and Authority of Saul's Regal Power, or afterward of the Scepter of Judah; or that the People then had in themselves any Authority to set up a King over them (for then they would not have been so earnest With Samuel to make them a King) or that after David's advancement to that Kingdom, he was not as truly call'd thereunto by God himself, as Aaron Was to the Priesthood; or that David's Posterity had not by God's Ordinance as rightful an Interest to succeed him in his said Kingdom, as either Aaron's Sons had to succeed him in the Priesthood, or Moses, Joshua, and the rest of the Judges, notWithstanding that God himself did chuse, and named them particularly, had in their Governments; or that the People then had any more Authority to have Withstood either David, or any of his Posterity from being their King, than they had to have repelled either Moses or Joshua, or any of the rest.

Placet. XX.

rest of the Judges, whom God by name did appoint to govern them; he doth greatly Erre.

Placet ei.

CAP. XV.

IT is manifest in the Scriptures, that the Kings in the Old Testament (notwithstanding that they had their Kingdoms by Succession) were as strictly bound to the observation of God's Laws in their Government, as *Moses*, *Joshua*, or any other the Judges, or Princes, elected, named, and appointed by God himself. They knew well, as *Jethro* said, that it was impossible for themselves to hear and decide all the Causes and Controversies that might happen in their Kingdoms: and by *Moses*'s Example were not ignorant, that they might appoint and have Judges to govern under them, not only in every Tribe, but generally over all their Kingdom; and therefore they did therein accordingly follow the Example of *Moses*, being approved by God himself: no ways either diminishing their Regal Authority, or purposing to puff up their Subjects with a conceit of any their own Interest in the Government, which they had not from, or under them; but thereby ordering their Kingdoms with such a temperate and Fatherly Moderation, as was most agreeable for the Government of God's People.

Placet. xxi.

CAN. XV.

IF any Man therefore shall affirm, either that the Kings in the Old Testament were not bound as strictly to observe the Laws

Laws of God in their Governments, as were Moſes, Joſhua, and the reſt of the Judges; or that they had any greater liberty to do what they liſt, than the others had; or that they had no Authority, by the Example of Moſes, and of all the reſt of their Predeceſſors in their Princely Government, to delegate and appoint ſuch Judges and Governours under them, as the other Princes formerly under them had appointed; or that becauſe the ſaid Kings did imitate the ſaid Princes, in appointing ſuch Judges to aſſiſt them in the Government of their Kingdoms, therefore their Governments were to be judged rather Ariſtocratical than truly Monarchical; he doth greatly Erre.

Placet eis.

CAP. XVI.

WHen God firſt ordained civil Magiſtrates, and gave them Authority, his meaning was, that the People, whom they were to govern, ſhould be ſubject unto them. From the beginning of the World, till *Moſes*'s time, whilſt the People of God, that profeſs'd his true Worſhip, were governed by that Authority, which was *Poteſtas Patria*, and in a ſort *Regia*; their Children and Nephews were bound, by the Law of Nature, to honour, reverence and obey them. God having raiſed up *Moſes* to deliver the Children of *Iſrael* *Placet.* xxij.

Deut. 5. 27. *Iſrael* out of *Egypt*, and to govern them afterward, as their King or chief Ruler; they promiſed that they would hear him, and do thoſe things, which he, in the Name of God, ſhould command them. Being in Num. 12. 10. the Wilderneſs, his own Siſter *Miriam*, for uſing ſome Chap. 16. 32. undutiful ſpeeches againſt him, was ſtrucken by God with an exceeding great Leproſie; and ſo odious was the murmuring of *Korah*, *Dathan* and *Abiram*, and their Confederates, as the Lord cauſed the Earth to open, and to ſwallow ſome of them quick, and the Fire to conſume the reſt. *Joſhua* ſucceeding *Moſes*, the People profeſſed their Subjection and Obedience unto him, Joſh. 1. 16, 17, 18. ſaying, *All that thou haſt commanded us, we will do; and whitherſoever thou ſendeſt us, we will go; as we obeyed Moſes in all things, ſo will we obey thee. Whoſoever ſhall rebel againſt thy Commandment, and will not obey thy Words, in all that thou doſt command him, let him be put to death.* During the Reign of all the Judges, though the People are noted for many great Enormities; yet we do not find, that they rebelled, or ſhewed any great diſobedience againſt them, whom God had ſet over them to rule them, except the particular murmuring and oppoſition of the *Ephramites*, againſt *Gideon* and *Jephtha*, at their firſt entrance, upon conceit they had been contemned; which oppoſition God puniſhed with a great overthrow of them. When the People had Kings, according to the manner of other Nations, to order and govern them; their ſubjection was rather encreas'd than diminiſhed, ac- 1 Sam. 8. 10. cording to *Samuel*'s deſcription of the King's (Claim or) *manner of ruling*, which ſhould reign over them, To command, not only over the Perſons of his Subjects, but alſo over their Goods: which *manner of ruling* or dealing, by any King, without a juſt cauſe, as it was Tyranny; ſo to deny it, when the neceſſity of the King and State did require it, according to the Laws of the Kingdom, was a great neglect of preſer-

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ving the publick good, and a high degree of disobedience. Besides it is generally agreed upon, that Obedience to Kings and civil Magistrates is prescribed to all Subjects in the Fifth Commandment, where we are enjoyn'd to *honour our Parents*. Whereby it followeth, that subjection of Inferiours unto their Kings and Governours, is grounded upon the very Law of Nature; and consequently that the Sentences of Death, awarded by God himself, against such as shewed themselves disobedient and incorrigible to their Parents, or cursed them, or struck them, were likewise due unto those, who committed any such Offences against their Kings and Rulers, being the Heads and Fathers of their Commonwealths and Kingdoms; which is not only apparent by way of consequence, but likewise by Example, Practice and Precept; as, where *Shimei* is judged to die for cursing of *David*, the Lord's Anointed; where *David* himself, appointed by God to succeed King *Saul*, would not be induced, by any perswasions, to lay violent hands upon his Master the King; and where it is said, *Principi populi tui non maledices*; and again, *Ne maledicas Regi in corde tuo*: to which purpose more might be alledged.

Exod. 20. 12.

Placet. xxiij.

1 Kings 2. 9.
1 Sam. 24. 7.
Exod. 22. 28.
Eccles. 10. 20.

CAN. XVI.

If any Man therefore shall affirm, that it was lawful, in the Old Testament, either for Children or Nephews, to have been disobedient to their Fathers, being their chief Governours, from the Creation till Moses's time, or afterward for the Children of Israel, either under Moses, Joshua, the

Judges, or their Kings, to have been disobedient to them in their lawful Commandments, or to have murmured, or rebelled against them; or that it was, in those times, more lawful unto Subjects, for any cause whatsoever, either to curse their Princes, Kings or civil Governours; or to bear Arms against them, or to depose them from their Kingdoms or Principalities, or to lay violent hands upon their Persons, than it was in the said times lawful upon any occasion, for Children, either to have cursed their Parents, or to have rebelled against them when they did reprove or correct them, or to have withdrawn themselves from their subjection, saying unto them, (they being private Men) We will be no more your Children, or you shall be no more our Fathers; or (bearing civil Authority over them) We will depose you from your Government over us, and will be no longer ruled by you; or to have offered any violence unto them, or to have beaten them, and much less to have murthered them; He doth greatly Erre.

Placet. xxiv.

Placet eis.

CAP.

CAP. XVII.

WHen God appointed Princes, Judges and Kings to Reign over his people, the manner uſually was, that they had notice of it; thereby to conform themſelves to obedience. *Moſes* and *Aaron* acquainted the *Iſraelites* with God's pleaſure for their deliverance out of *Egypt*, by their ſervice, agreeably to his Promiſe formerly made to *Abraham*: and they chearfully, and with great thankfullneſs ſubmitted themſelves to be ruled by them. God having appointed *Joſhua* to ſucceed *Moſes*, the ſame was ſignified by *Moſes* to the *Iſraelites*, and they willingly proteſted their obedience unto him. Likewiſe no ſooner did the Lord aſſign Judges to defend and govern them, but preſently they followed, and obeyed them. Upon the people's requeſt, *Samuel* having anointed *Saul* for their King, when the ſame was made apparent to them, either by caſting of Lots, or by anſwer from the Lord, they ſhouted when they ſaw him, and ſaid, *God ſave the King*. King *David* being anointed by *Samuel* at God's appointment to ſucceed King *Saul*, and after *Saul*'s Death coming thereupon by God's direction to *Hebron*, the Tribe of *Judah* preſently anointed him again for their King, and yielded themſelves to be governed by him. Seven years after (all which time, King *David* had Wars with *Iſhboſheth*, *Saul*'s Son) the reſt of the Tribes came unto *David*, and acknowledged, that God had ordained him to be their Governour. King *David* growing old, and having appointed, by God's direction, his Son *Solomon* to be anointed King in his own Life time; when the people knew, that *Zadok* the Prieſt had ſo anointed him, they forthwith upon the blowing of the Trumpets, ſaid all with one Voice, *God ſave King Solomon*. Afterwards alſo the like courſe was held upon the Death of every King, to make his Succeſſor known

Exod. 4. 30.

Num. 27. 18. Deut. 13. 9.

1 Sam. 10. 24. 1 Sam. 16. 13.

Placet. xxv.

2 Sam. 2. 4. 2 Sam. 5. 1, &c.

1 Reg. 1. 34. 1 Chron. 28. 5.

1 Reg. 1. 39.

known to the people. Sometimes they were ſo addicted unto new Kings, as they expected no further Circumſtance, but ſubmitted themſelves to their Government: and ſometimes it was held fit for the young
2 Reg. 12. 7. Princes to imitate King *David*'s Example, by kind uſage, and loving words, to knit more firmly their Subjects hearts unto them.

Placet eis.

CAN. XVII.

XXVI. IF any Man therefore ſhall affirm, either that the callings of Moſes, of Aaron, of Joſhua, of the Judges, of Saul, of David, of Solomon, or of any other of the Kings of Judah, elected and named by God himſelf, or coming to their Kingdoms by Succeſſion (according as Jacob by the Spirit of Prophecy had foretold) did receive any ſuch virtue or ſtrength from the people, their ſaid notice, preſence and applauſe, as that without the ſame the ſaid callings of God, either by Name or by Succeſſion had been inſufficient; or that, if the people had withſtood any of them, ſo called by God, as is aforeſaid, they had not thereby ſinned, and unjuſtly oppoſed themſelves againſt God; or, that the Kingdom of Judah, by God's Ordinance going by Succeſſion, When one King was dead, his Heir was not in Right their King, (howbeit by ſome Athaliah he might

might be hindred from enjoying it) or, that the people were not bound without any further circumstance upon sufficient notice of their former King's Death, to have obey'd his Heir Apparent, as their lawful King; he doth greatly Erre.

Placet eis.

CAP. XVIII.

ALthough we doubt not, but that the Priests and Levites in the Old Testament, were reckon'd amongst the rest of such, as were subject to their Princes, Judges, and Kings; yet we have thought it fit to make the same more apparent by some particulars. *Aaron* the chief Priest, and the rest of the *Levites*, after that *Aaron* was possest of the high Priesthood, were at *Moses*'s direction all the time that he lived: and when he the said *Aaron* had in some sort forgotten his duty to *Moses*, in joining with his Sister undutifully against him; he found his offence therein, and did humbly submit himself in this sort to him; *Alas, my Lord, I beseech thee, lay not this sin upon us which we have foolishly committed.* It is likewise manifest in the Book of *Joshua*, that *Eleazer*, who succeeded *Aaron*, with the rest of the Priests and Levites under him, dispos'd of themselves, and of their service, as *Joshua* their Prince and Governour did command them. And how obedient and humble, both the Priests, and the Levites, and the Prophets themselves were to their Kings, the Examples of *Zadok*, *Jehojadah*, *Azariah*, *Helchiah*, *Nathan*, and divers others do declare, they submitted themselves to their directions, and when they came into their presence, made Obeysance before them

Placet. xxvii.

Num. 12. 11.

them upon their Faces to the ground. Likewiſe having Offices diſtributed, and aſſigned ſeverally unto them by ſundry Kings, they executed the ſame in the ſervice of the Temple accordingly. And as, while they did their duties, they were cheriſhed; ſo upon any notorious offence committed by them, they were cenſur'd and puniſhed. *Solomon* depoſed *Abiathar* from the High Prieſthood, and placed *Zadok* in his room. And *Joſiah* likewiſe thruſt all the Prieſts from the Altar of the Lord in *Hieruſalem*, who had burnt Incenſe in the high places.

1 Reg. 2. 26. 35.

2 Reg. 23. 5. xxviii.

Placet eis.

CAN. XVIII.

If any Man therefore ſhall affirm, either that the Prieſts in the Old Teſtament were not as rightly and properly ſubjects to the civil Governours, as the reſt of the people; or that when they any ways offended, they might not be puniſhed as lawfully by them as any others; he doth greatly Erre.

Placet eis.

CAP. XIX.

AS we have ſaid of the people, that when the Kings of *Judah* were to ſucceed one another, their Duty was to come together with joy and gladneſs to receive them for their Kings (as ſent unto them as from God himſelf) and accordingly to ſubmit themſelves unto their Authority and Government: ſo at ſuch times,

times, the Priests for the most part, besides their general duties, as Subjects, had some further service to be then by them perform'd: the parts of which service are all of them manifest in the advancement of King *Solomon* to the Royal Throne of his Father King *David*; where the Priests, by King *David*'s direction, did give thanks to God, and prayed for King *Solomon*; they offered the peoples Sacrifices of Praise and Thanksgiving to God for their new King; and *Zadok* the High Priest did himself anoint him. Howbeit this their service thus by them perform'd, did neither give to King *Solomon* any Right or Title to succeed his Father; nor to themselves any priviledge or exemption from their subjection and Obedience unto him. *Abiathar* the High Priest did anoint *Adoniah* to have succeeded King *David*; and no Duty (of likelyhood) was omitted which was to be done in such a solemn action: but thereby *Adoniah* received nothing but a badge of Treason against the King his Father, which he carried with him to his Grave; and *Zadok* the High Priest (notwithstanding that he had anointed King *Solomon*) was afterward as much subject, and as dutiful unto him, as he had been before unto his Father King *David*. Nay, the greater the services are of any persons to their Soveraigns, the greater is, and so ought to be, their subjection and obedience unto them.

1 Reg. 1. 33, &c.

1 Reg. 1. 7. *Placet eis.* xxix.

CAN. XIX.

If any Man therefore shall affirm, either that Adoniah **was ever lawfully King of the** Israelites, **because** Abiathar **the High Priest had anointed him; or that King** Solomon **received from** Zadok, **or from the holy Oyl, which he poured upon his head, any**

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Intereſt to his Fathers Kingly Seat, Which he had not before by the Ordinance of God, and his Fathers appointment; or that Abiathar might not juſtly have been condemn'd for a Traytor, in that he anointed Adoniah, as is aforelaid; the Right of the Kingdom being then in King David, and in him by God's appointment, to be diſpoſed of, and beſtow'd upon his younger Son Solomon; or, that it had not been a traiterous offence in Zadok, if being commanded thereupon by King David to anoint King Solomon, he ſhould have refuſed ſo to have done; or, that either Zadok, or any other Prieſt, Who afterward according to their duties, anointed the Kings of Judah, Were thereby more exempted from their ſubjection and obedience unto them, than Were the reſt of the people by their joy and applauſe, When their Kings Were newly advanced to their Kingdoms; he doth greatly Erre.

Placet. XXX.

Placet eis.

CAP. XX.

AS it is apparent in the Scriptures, that the *Iſraelites* generally, as well the Prieſts as the People, were equally bound, as Subjects, perſonally to honour, reverence, and obey their Kings: So is it there alſo as manifeſt, that the Authority of their Soveraigns over them,

them, did not only extend to civil Cauſes, but in like manner to Cauſes Eccleſiaſtical. For as it was then the duty of Parents, ſo by the Law of Nature, was it of good Kings and Civil Magiſtrates, to bring up their Children and Subjects, in the true ſervice and worſhip of God; as having a care committed unto them, not only of their Bodies but likewiſe of their Souls. In which reſpect the chief charge that all Subjects and inferiour Perſons, of what condition ſoever, ſhould diligently obſerve the ſaid Law of Nature (being the very ſame in ſubſtance that God, writing with his own Finger, gave unto *Moſes*, and ſtiled by the name of his *Ten Commandments*) was principally impoſed upon Kings and civil Rulers. "They were to provide, that their "Subjects had no other God but him, who made Hea- "ven and Earth; that they made to themſelves no gra- *Placet.* "ven Images, nor bow'd down to them, nor worſhip'd XXIX. "them; that they did carefully meet at certain times, "to ſerve, honour, and magnifie the Name of God; "and that they might not be negligent in the obſerving "of the reſt of his Commandments. And albeit, through the ſin of our firſt Parents, both Kings and Subjects were become unable ſo to perform theſe their Duties of Piety, as they ſhould have done; and that therefore the Prieſthood was not only to inſtruct them in the myſteries of their Salvation hid from Nature, but likewiſe to teach them, that Grace did not ſo evacuate the Law, but that ſtill they were bound to obey it, with this addition or interpretation, That their Faith being grounded upon the bleſſed Seed of the Woman, if they endeavoured to do that which God had commanded them, that which either they did amiſs, or omitted, ſhould, upon their Repentance, be forgiven, and not imputed unto them. Yet this myſtical and Heavenly Doctrine did no way releaſe, or ſet at liberty Kings and Princes from their Charge before-mentioned; but rather laid a heavier burthen upon them,

to provide that their Subjects might be train'd up both in the Doctrine of Faith, and in such Obedience to God, as his said Commandments, so qualified by Grace, as is before-mentioned, did require.

CAN. XX.

IF any Man therefore shall affirm, either that Natural or Political Fathers (Kings and Princes) in the Old Testament, had not a charge laid upon them by God to bring up their Children and Subjects in his fear; or, that the Institution of the Priesthood did more prejudice the Authority of natural Fathers, or of Kings and Princes in that behalf, than Grace did abrogate the Commandment and the Obedience of the Law; or, that Natural Parents, Kings and Princes in those days, were not more strictly bound by the Doctrine of Grace, than they were before (in respect of God's great Mercy unto them) to provide, that their Children and Subjects were not suffer'd, either to have any false Gods among them, or to bow unto, or worship the likeness of any thing, which they had made to themselves, to blaspheme and take in vain the blessed name of God; or to profane his Sabbaths, or to neglect the observation of the rest of God's Commandments, by committing of Murther, Adultery, Theft, and such

Placet. xxxij.

such like Offences, to the displeasure of God, and disturbance of their Families, Principalities and Kingdoms; or that the Kings, Princes, or Governours of the Israelites, being instructed in the Mysteries of their Salvation, were not as much bound, by the Law of Grace, to bring up their Subjects in the true Doctrine, that was grounded upon the blessed Seed, as they were by the Law of Nature, that they should carefully observe the moral Precepts and Commandments of God; or, that being so far bound, they had not equal Authority to compel (as need should require) all their Subjects, of every Calling and Condition Whatsoever, to keep and observe both the said Laws, as well of Grace, as of Nature; He doth greatly Erre.

Placet eis.

CAP. XXI.

xxxiii. Although it were sufficient to have shewed, that godly Kings and Rulers amongst the *Jews*, had Authority from God, as well in causes of true Religion, as in other of their temporal Affairs; yet, if they had never put the same in practice, some scruple, in the minds of the simpler sort, might thereby have risen, to the prejudice of it. But this point also is manifest in the Scriptures, and ought always, with due thankfulness for the same, to be remembered. It

is true, that the Dignity of the Priests, in the Old Testament, but especially of the *High-Priest*, was very great and eminent: howbeit (the same notwithstanding) had it not been for godly Kings and Princes, Religion, among the *Jews*, after the first publick establishment of it, would not have continued, so long as it did, without very great and intolerable Corruptions. *Moses* did blame *Aaron*, for yielding to the making and worshipping of Idols, and reformed the offence. And again, when *Aaron*, being consecrated *High-Priest*, had, with his two Sons, *Eleazar* and *Ithamar*, done amiss, in burning the Sin-offering, which they should, by God's appointment, have eaten; and *Moses*, being angry with them, reproved them for it. In the days of the Judges, when the People fell to the worshipping of *Baalim* and *Ashtaroth*, the Scriptures are silent, what became of the Priests; but it is apparent, that, during the lives of the Judges, the People were, by them, restrained, in some sort, from that Impiety, whereunto, still after their death, they greedily returned. When *Jehosaphat* came to his Kingdom, he found the People so destitute of Teachers, as that he was moved, in zeal, to send the Priests and many of the Levites through all the Cities of *Judah*, to teach and instruct them. *Ahaz*, the King of *Judah*, was a very great Idolater, delighting himself altogether in the Abominations of the Heathen; and *Uriah*, the High-Priest, was a fit Instrument for him; For what the one did wickedly command, the other, to the intolerable Profanation of God's true Worship, was ready to put the same in execution. In the days of *Manasses* and *Ammon*, Groves were planted hard by the Temple; Horses were kept by the entrance of the House of the Lord, either to be offered (as 'tis thought) for Sacrifices to the Sun; or else to carry the Picture of it as an Idol to be worshipped: The Priests, sundry of them served in high places, and many of the

Exod. 32. 4. v. 21.

Lev. 10. 16, 17.

Judg. 2. 13. & 10. 6.

Placet. xxxiv.

Judg. 2. 18.

2 Chro. 19. 4, 8. Cap. 17. 7, &c.

2 Reg. 16. 3. v. 11.

Chap. 23. 11.

the People burnt incenſe unto *Baal*, to the *Sun*, to the *Planets*, and to the *Hoſt of Heaven*: all which abominations the godly King *Joſiah* did aboliſh, reforming both the Prieſts and the People: and afterwards, when the Kings of *Judah* did altogether neglect their Duties in Church Cauſes, Religion decreaſed, and went to havock. Inſomuch as the Scriptures rehearſing the cauſes of the Deſtruction of *Hieruſalem*, do ſet down this, among the reſt, for one, *viz. All the chief of the Prieſts had treſpaſſed wonderfully, according to all the abominations of the Heathen, and polluted the houſe of the Lord, which he had ſanctified.* Much more might be alledged to this purpoſe; as alſo to ſhew how King *David*, King *Solomon*, and King *Jehoſaphat* diſtributed the *Levites* and *Prieſts* into their Orders, and preſcribed certain Rules for them to obſerve in the manner of their Attendance and Service. But to the purpoſe in hand this is ſufficient.

Placet. XXXV.

2 Chr. 36. 14.

1 Chron. 15.
2 Chron. 19.

CAN. XXI.

If any Man therefore ſhall affirm, either that the godly Princes and Kings, in the Old Teſtament, did not practiſe their Authority in Cauſes Eccleſiaſtical; or that, in ſuch their Practice of it, they did not that which they were bound to do; or that amongſt the Jews the true Worſhip of God was not very much furthered, and continued by the godly Care and Endeavours of their Princes and Kings; or that the Want of ſuch godly Kings and Princes was not then an occaſion, and an opportunity taken, both

Placet. XXXVI.

both by the Priests, and by the People, to follow their own fancies, and to run into many Disorders, false Worships, Idolatry, and sundry such Abominations; he doth greatly Err.

Placet eis.

CAP. XXII.

WHat we have said, either of the Authority of Kings, or of the practice of it in Causes Ecclesiastical among the *Jews*; we would not have it extended so far, as if we imagined that in matters of Religion Kings might then lawfully command, and do what they list. In the separation of the Priesthood from the Regal Principality (the same having been formerly in one Person) they were then so, by God, distinguished, as in some things, appertaining to the Office of Kings, no Priest, as he was a Priest, had any Authority to intermeddle; as in some other things, appertaining to the Office of Priests, no King, as he was a King, might lawfully be an Actor: both of them having their bounds and limits appointed unto them by God, which, without Sin, they might not exceed. And therefore, as we greatly blame the High-Priest, *Urijah*, for obeying the wicked Command of King *Ahaz*, in building, by his direction, an Altar in the Temple, according to the Form of One that was in *Damascus*: so do we greatly commend the godly Zeal of *Azariah*, the High-Priest, and of Eighty other *Priests* that were with him, in withstanding (as far as lawfully they might) *Uzziah*, King of *Judah*, when, in the Pride of his Heart, he went into the Temple of the Lord, and would have burnt Incense upon the Altar

2 Reg. 16. 11.

2 Chr. 26. 17.

of

of Incenſe, which none might lawfully do but Prieſts. But it is to be obſerved, that they did not withſtand the King by force, or Armies, but told him that it *did not appertain unto him, but to the Prieſts, to burn incenſe unto the Lord*; and therefore urged him to go forth of the Sanctuary. Howbeit the King, being angry with them, for the ſame, perſiſted (as it appeareth) in his former purpoſe; and having Incenſe in his hand, would have burnt it upon the Altar, if God himſelf had not ſtruck him in the Forehead with a Leproſie, wherewith being terrified (as alſo with a great Earthquake then happening, as ſome learned Men have written from *Amos* 1. 1.) he was conſtrained, not only to deſiſt from that raſhneſs, and to depart haſtily out of the Sanctuary; but likewiſe as a Leper, to dwell in a houſe apart (according to the Law) and *Jotham* his Son, as Viceroy, ruled his Father's houſe, and judged the People of the Land *Uzziah* himſelf, during his life, remaining King. *Placet.* xxxvij. 2 Chr. 26. 21.

CAN. XXII.

If any Man therefore ſhall affirm, either that Uriah, the high prieſt, was bound to have built the ſaid Altar, becauſe King Ahaz did command him; or that Azariah, and the other Prieſts did amiſs, in reproving King Uzziah ſo plainly; or that they lawfully might have uſed any violence or force againſt the King's Perſon, either in hindering him from burning of Incenſe, or in thruſting him out of the Temple, or in compelling him to dwell apart in a houſe,

as

as he did (though he was a Leper) if he had not, of himself, yielded to the observation of the Law in that behalf; or that he was deprived of his Kingdom, either by the said stroke of God, or by his dwelling in a house apart; or that any thing, which the Priests then did, might have been a lawful Warrant to any Priest afterward, in the Old Testament, either to have deposed, by sentence, any of their Kings from their Kingdoms, for the like offences, or to have used Arms, or repressed such their unlawful attempts, by forcible ways, though they had imagined the same might have tended to the preservation of Religion; or, that either before that time, or afterward, any Priest did resist by force of Arms, or depose any of the Kings, either of Israel or of Judah, from their Kingdoms, though the Kings of Israel, all of them, and fourteen of the Kings of Judah, were open and plain Idolaters; he doth greatly Erre.

Placet. xxxviij.

Placet eis.

CAP.

CAP. XXIII.

WE have ſhewed before, that King *Solomon* did lawfully depoſe *Abiathar* from the Prieſthood, and placed *Zadok* in his room; but that any Prieſts, in the Old Teſtament (as likewiſe we have before declared) did ever depoſe, from their Crowns, any of their Kings, how wicked ſoever, or had any Authority ſo to do, it can never be proved. Howbeit one Example of *Jehoiada*, the High-Prieſt, is fit to be conſidered. After the Death of *Ahaziah* King of *Judah*, his Mother *Athaliah* finding his Children to be very young, killed them all but the youngeſt, and reigned, by Uſurpation, ſix Years over the Land. The ſaid youngeſt Child, (whoſe Name was *Joaſh*) was ſecretly conveyed away by his Aunt *Jehoſhabeth*, his Father's Siſter, and the Wife of *Jehoiada* the High-Prieſt; who kept him ſo ſecretly in the Temple, as that *Athaliah* the Uſurper could never hear of him. Now after the ſaid ſix Years, that *Joaſh*, the true and natural Heir apparent to the Crown, had been ſo brought up; he, the ſaid *Jehoiada*, being the King's Uncle, and the chief Head, or Prince of his Tribe, ſent through *Judah*, for the *Levites* and chief Fathers both of *Judah*, and of *Benjamin*, to come unto him to *Hieruſalem*: who accordingly repairing thither, and being made acquainted, by him, with the Preſervation of their Prince, (as is aforeſaid) and that it was the Lord's Will that he ſhould reign over them; they altogether, by a Covenant, acknowledged their Allegiance unto him, as unto their lawful King; and ſo diſpoſed of things, as preſently after he was crowned and anointed: which dutiful Office of Subjects being performed, they apprehended the Uſurper *Athaliah*, and ſlew her, as before it was, by the ſaid States, reſolved. In all the proceſs of which Action nothing was done, either

2 Reg. 11. 1.

Placet. xxxix.

by *Jehoiada*, the High-Prieſt, or by the reſt of the Princes and People of *Judah* and *Benjamin*, which God himſelf did not require at their hands; *Joaſh* their late King's Son, being then their only natural Lord and Sovereign, although *Athaliah* kept him for ſix years from the Poſſeſſion of his Kingdom.

CAN. XXIII.

IF any Man therefore ſhall affirm, either that Athaliah did Well, in murthering her Son's Children; or that Jehoiada and his Wife, did amiſs, in preſerving the Life of their King Joaſh; or that Athaliah Was not a Tyrannical Uſurper, (the right Heir of that Kingdom being alive) or that it Was neither lawful for Jehoiada, and the reſt of the Princes, Levites, and People, to have yielded their ſubjection unto their lawful King; nor, having ſo done, and their King being in Poſſeſſion of his Crown, to have joyned together for the overthrowing of Athaliah the Uſurper; or that Jehoiada, the High-Prieſt, Was not bound, as he Was a Prieſt, both to inform the Princes and People, of the Lord's Promiſe, that Joaſh ſhould reign over them, and likewiſe to anoint him; or that this fact, either of the Princes, Prieſts or People, Was to be held for a lawful warrant, for any afterWard, either Princes, Prieſts or People,

Placet. xl.

People to have deposed any of the Kings of Judah, who by right of Succession came to their Crowns, or to have killed them for any respect whatsoever, and to have set another in their places, according to their own choice; or, that either this Example of Jehoiada, or any thing else in the Old Testament did give them unto the High-Priest any Authority to dispute, determine, or judge, whether the Children of the Kings of Judah should either be kept from the Crown, because their Fathers were Idolaters, or being in possession of it, should be deposed from it in that respect, or in any other respect whatsoever; he doth greatly Erre.

Placet eis.

CAP. XXIV.

ALmighty God foreseeing what Defects there would be sometimes in Kings and civil Magistrates, and sometimes not only in the inferiour Priests, but likewise in the High-Priests themselves; did still (as occasion required, and for the benefit of his Church) raise up, and send unto them his Prophets, Men indued by his holy Spirit with extraordinary Authority, Knowledge, Zeal and Courage; who neither fear'd King nor Priest, but told them plainly of their faults, denounced the Judgments of God against them for their Sins, and executed without respect of Persons such other parts of their duties, as God himself immediately gave them in Charge. Notwithstanding the Priests *Placet.* xli.

ſtood much upon their Authority, and bragged, that
Jer. 18. 18. the *Law ſhould not periſh from them*, flattering themſelves and the people with lying words (as appeareth by the peoples Speeches, taught moſt likely by them) *The*
Jer. 7. 4. *Temple of the Lord, the Temple of the Lord, This is the Temple of the Lord*; yet the Prophets told them plainly, "That they erred, that they were covetous, re-
"ceivers of Gifts, and falſe Dealers; that they had pol-
"luted the Temple of God; that the Law ſhould pe-
"riſh from them; that God himſelf had found their
"wickedneſs in his own Houſe; that *Hieruſalem* ſhould
"be deſtroy'd; and that they themſelves ſhould be
"carried into Captivity. In reſpect of which, their faithful, bold, and plain dealing, according to God's Commandment, and particular directions, the Prieſts were for the moſt part greatly moved, and incenſed
Jer. 20. 2. againſt them. *Paſhur*, the High-Prieſt, ſtruck the Prophet *Jeremy* upon the Face, and afterward caſt him into Priſon; alſo his Death was conſpir'd amongſt the Prieſts; and the reſt from time to time were little better treated by them. It is true, that there were in thoſe times very many falſe Prophets; who pretending, that they likewiſe were ſent from God, did greatly trouble that Church and State; but their falſhood and lewdneſs, ought neither to have prejudiced the good Prieſts, nor the true Prophets.

CAN. XXIV.

If any Man therefore ſhall affirm, either that the Prieſts in the Old Teſtament, from the higheſt to the loweſt, were not bound to have obey'd the directions which God himſelf delivered unto them by his Prophets; notwithſtanding that now and then ſome

ſome of them were of the Tribe of Levi, and conſequently in other Cauſes were ſubject unto them; or, that the Examples of the true Prophets were any lawful Warrant, either for any falſe Prophets, or for any other perſon or perſons whatſoever, to have railed, libelled, threatned, or denounc'd the Judgments of God againſt any of the ſaid Prieſts, according to their own malicious humours (God himſelf having never given them any ſuch Warrant or foreknowledge to pronounce of ſuch particular Judgments to come:) or, that becauſe the High-Prieſt, and the reſt of the Prieſts did amiſs in the malicious proſecution of God's true Prophets, they might not therefore lawfully take order for the puniſhment of falſe Prophets, he doth greatly Erre. *Placet.* xlii.

Placet eis.

CAP. XXV.

IT is apparent likewiſe in the Scriptures, that as the godly Prophets in the Old Teſtament dealt with the Prieſts; ſo did they in like manner deal with their Kings; although otherwiſe they were their Subjects, and owed them as much duty as any other. *Nathan* the Prophet, by God's particular direction, ſpared not King *David* to tell him of his offences. No more did *Abijah*, *Jeroboam*; nor *Elias*, King *Ahab*: they denounced God's Judgments boldly againſt them, and accordingly 2 Sam. 12. 1 Reg. 14. 1 Reg. 18.

accordingly they came to paſs. Alſo the Lord, being
1 Reg. 19. 16. not bound to thoſe Laws which he preſcribeth others to obſerve, commanded *Jehu*, a Subject, to be anointed
2 Reg. 9. 3. King over *Iſrael*; of purpoſe to puniſh the ſins of *Ahab* and *Jezabel*: and accordingly *Elizeus* the Prophet cauſed *Jehu* to be anointed, and God's Meſſage to be delivered unto him; who preſently upon the knowledge of God's will, and the ſubmiſſion of the Princes and
v. 13. Captains of *Iſrael* unto him, as to their lawful King,
Placet. xliii. did put in execution the ſaid Meſſage by killing *Joram* (before that time his Soveraign, but then his Subject) and by deſtroying and rooting out the whole Poſterity, Sons, Familiars, and Prieſts of *Ahab*. In like manner, *Samuel* (a Prophet, but the ſubject of King *Saul*) did not refuſe, when God directly, and in expreſs terms, bad him, both to tell his Maſter the King, That *the*
1 Sam. 15. 28. *Lord had rent the Kingdom of Iſrael from him*, and to anoint King *David* to ſucceed him. We ſay, *to ſucceed him*, becauſe we think, that God's purpoſe only was to cut off *Saul*'s Poſterity from reigning after him; and not actually, while he lived, to deprive him of his Kingdom; but principally to provide that *David* might ſucceed him. Certain it is, that *David* lied not, when, notwithſtanding that he himſelf was anointed to ſuc-
1 Sam. 24. 6. ceed King *Saul*; yet he call'd him his *Maſter*, and the *Lord's anointed*: alſo he prayed, that *God would keep him from laying his hands upon King Saul*; for that he was the *Lords anointed*. Likewiſe, when one of the Cap-
1 Sam. 26. 9. tains would have ſlain King *Saul*, he ſaid, *deſtroy him not, for who can lay his hands upon the Lord's anointed, and be guiltleſs?* Furthermore, when the Meſſenger brought
2 Sam. 1. 14. him news of *Saul*'s Death, *Was't thou not afraid* (quoth he) *to put forth thy hand to deſtroy the anointed of the Lord?* and commanding the ſaid Meſſenger to be kill'd for his offence therein, *Thy blood* (ſaith *David*) *be upon thine own head, for thine own mouth hath witneſſed againſt thee, ſaying, I have ſlain the Lord's anointed.* Beſides,

ſides, it is manifeſt, that the Tribes of *Iſrael* accounted *Saul* to be their lawful King, during his life. And alſo that they conſtrued *Samuel*'s words to be meant only of *David*'s Intereſt to ſucceed him after his Death: and *Samuel* himſelf (notwithſtanding all that he had done was by God's Commandment) left the ſucceſs thereof to the diſpoſition of his Heavenly Providence; and afterward, both honoured *Saul* before the People, as his King; and likewiſe continued, whilſt he lived, a dutiful Subject unto him. *Placet.* xliv. 1 Sam. 15. 30, 31.

CAN. XXV.

If any Man therefore ſhall affirm, either that the Prophets were to blame for dealing ſo ſharply with Kings and Princes, being their Soveraigns; as though God's expreſs Commandments had not been ſufficient to have authorized them ſo to have dealt; or, that the Example of God's Prophets in this behalf were a ſufficient Warrant for any falſe Prophets, or other lewd Perſons, to have railed and libelled againſt their Kings, or to have denounced ſuch judgments againſt them, as they in malice either deſired, or vainly imagined; or, that any Prophets, Prieſts, or other Perſons, having no direct and expreſs Command from God, might lawfully imitate the ſaid facts, either of Samuel **or of** Elizeus, **in anointing and deſigning Succeſſors to Kings, which otherwiſe had no juſt intereſt, title and claim to**

to their Kingdoms; or that it is lawful for any Captain or Subject, high or low whosoever, to bear Arms against their Sovereign, or to lay violent hands upon his Sacred Person, by the Example of Jehu, (notwithstanding that any Prophet, or Priest should incite them thereunto, by Unction, or any other means whatsoever; except first, that it might plainly appear, that there are now any such Prophets sent extraordinarily from God himself, with sufficient and special Authority in that behalf; and that every such Captain and Subject, so incited, might be assured, that God himself had, in express Words, and by Name, required and commanded him so to do;) he doth greatly Erre.

Placet. xlv.

Placet eis.

CAP. XXVI.

FUrthermore, that nothing may be omitted, concerning the Authority and Dignity of God's Prophets, in the Old Testament; the Words of the Lord to *Jeremy*, in that behalf, are, with due care and diligence, to be observed. *Behold* (saith the Lord) *I have set thee over the Nations, and over the Kingdoms, that thou mayst pluck up, and root out, and destroy, and throw down, and build, and plant.* Now for as much as it doth not appear in the Scriptures, that the Prophet *Jeremy* did, at any time, as a Warriour and great Emperour,

Jer. 1. 10.

Emperour, diſpoſe of Nations and Kingdoms, or plucked up, rooted out, deſtroyed, or threw down Kings; or that he built, or choſe, or ſet up Kings, in the places of thoſe that he had depoſed or thrown down; the ancient Writers, do deliver the true ſenſe and meaning of the ſaid words, when they expound them in ſort and effect, as followeth: *I have ſet thee over Nations and Kingdoms*, that is, I have impoſed upon thee the Office of propheſying, not only againſt the people and Kingdom of *Judah*, but likewiſe againſt the Nations and Empires, *viz.* the *Ammonites*, the *Moabites*, the *Egyptians*, and the *Babylonians*, &c. *That thou mayſt pluck up, root out, deſtroy, and throw down*; that is, that thou mayſt pronounce that wicked Nations ſhall be pulled, or carried away out of their own Provinces; and that thou mayſt propheſie, that they ſhall be deſtroyed, or killed and diſperſed in divers places, or conſumed. *That thou mayſt build and plant*; that is, that thou mayſt declare, that both the *Jews*, and other Nations, ſhall, after a juſt and due Caſtigation, be repaired and reſtored to their own proper Countries. So that the Prophet *Jeremy*, and the reſt of the Prophets, in like manner, although they were choſen of God, to denounce to wicked Perſons, Countries, Kingdoms and Nations, his deſerved Judgments for their Sins; yet were they neither the Workers, nor the Authors of thoſe Judgments. *Noah* denounced the Flood, but it cannot therefore be truly affirmed that *Noah* drowned the World. *Daniel* denounced *Nebuchadnezzar*'s fall, but it was not *Daniel* that took his heart and underſtanding from him, nor that made him to eat Graſs like an Ox. *Samuel* denounced the Judgments of God againſt King *Saul*; but *Samuel* did not thruſt him out of his Kingdom. And even ſo, although the Prophet *Jeremy* denounced the Bondage of *Babylon*, and many other Judgments of God, againſt the ſaid Nations; yet it cannot be either truly ſaid,

Placet. xlvi.

Gen. 7. 1, &c. 2 Pet. 2. 5. Dan. 4. 22.

that *Jeremy* delivered the whole Kingdom of *Judah* into Captivity, or that he overthrew, or deſtroyed any of the reſt: only he propheſied, as God did command him, and left the Executions of ſuch Judgments to the Times and Perſons, which the Lord had deſigned and appointed for that purpoſe.

CAN. XXVI.

Placet. xlvii.

IF any Man therefore ſhall affirm, that the Prophet Jeremy had any Authority to depoſe Kings from their Kingdoms, for any cauſe Whatſoever, and to beſtow them upon others, as he thought fit; or that, albeit the ſaid Words were ſpoken by the Lord to Jeremy, and that he, being otherwiſe an inferiour Prieſt, had no Authority, literally, ſo to caſt down and ſet up Kings, yet the high-prieſts, Men of greater Power and Dignity, might then have uſed Kings in that manner and ſort, according to their Deſerts (the benefit and preſervation of the Church ſo requiring): or that any of the high prieſts (as deriving their Authority, either from the ſaid Words, ſpoken to Jeremy, or from any thing elſe, that is written in the Scriptures) either might, or ever did take upon them, to give this Neighbour Kingdom to one Man, and that remoter Kingdom to another Man; or to depoſe any of their own Kings, either of

of Judah, or of Iſrael, from their Kingdoms, though many of them (as elſewhere We have ſaid) Were exceeding great Idolaters, and ſundry Ways ſtained With lamentable blots; he doth greatly Err.

Placet eis.

CAP. XXVII.

THE Hiſtory of *Jehu* before-mention'd, doth put us in mind, what is written of *Ahud*, one of the Judges of *Iſrael*. We have elſewhere ſhew'd, that from *Joſhua*'s Death to the time of *Saul*, God himſelf, when his People were oppreſt by their bordering Neighbours, did ſtill raiſe up unto them, Governours and Leaders, called *Judges*, without reſpect either of any Tribe, more one than another, or of the dignity of any Perſon, or of the Peoples pleaſure, choice and conſent firſt required; but ſimply, according to his own choice and wiſdom: In which number the ſaid *Ahud* was one; the manner of whoſe entrance into that charge, we could not (our courſe conſider'd) pretermit with ſilence. The *Iſraelites* had been eighteen years in ſubjection to the *Moabites*; as they had been a little before, eight years to the *Aramites*. They knew that it was not lawful for them of themſelves, and by their own Authority, to take Arms againſt the Kings, whoſe Subjects they were, though indeed they were Tyrants: and therefore they *cried unto the Lord for ſuccour*. Who, in compaſſion of their ſervitude and miſeries, appointed *Othoniel* to deliver them from the *Aramites*; and afterward *Ahud* from the *Moabites*. In the choice of which two Judges it is to be obſerv'd, that

Placet. xlviii.

Judg. 3. 9, 15.

the Scriptures do tell us, that *God raiſed them up* (and therefore 'tis moſt certain he did ſo) and alſo, that in ſuch raiſing of them to their places he made them *Saviours to his People* (as the Scriptures ſpeak) giving them thereby Authority to ſave and redeem the Iſraelites from the Tyrants that oppreſſed them: without both which Prerogatives it had been altogether unlawful for them to have done as they did. Beſides, it appeareth in the Scriptures, that when the Lord did thus chuſe out, and authorize the ſaid Deliverers and Rulers, he did not only give them, by his holy Spirit, full aſſurance of their lawful Callings, but likewiſe did furniſh them with ſuch wiſdom and courage, as was neceſſary for them in thoſe kinds of Services. So as *Ahud* (at whom we principally aim) being thus both called and inſtructed from God, how he ſhould begin his Peoples deliverance from the *Moabites*, by killing of *Eglon* their King, he framed his courſe accordingly; and preparing for himſelf a meet Weapon, took a fit Opportunity, and thereupon (as God had directed him) he, wholly reſting upon the Lord's aſſiſtance, executed that Judgment upon the ſaid King; and afterward ſo vanquiſhed the *Moabites*, and ſubdued them under the hand of *Iſrael*, as the whole Land was at reſt from the oppreſſion of their Enemies *eighty years*. Beſides, it is to be obſerv'd, that as God's appointing by Name and Election of *Moſes*, *Joſhua* and *Saul*, and after that the Kingdom was held by Succeſſion; the very being of the King's Son, and the true Heir Apparent after his Father's Death, gave unto them all the actual Intereſt, Right and Poſſeſſion (as Poſſeſſion in thoſe caſes is to be expounded) of their ſeveral Governments, to do any act or acts, as well before as after any ſubſequent Formalities and Ceremonies: even ſo the ſaid form of calling the Judges by God himſelf immediately, made them alſo Judges actually, and did give unto them a full and abſolute Authority (independent upon any but upon him

Placet. xlix.

him that gave it them) to undertake any thing, that by God's direction appertain'd to their places. Again, there is one other Example of *Jehu* amongſt the Kings of *Iſrael*, which we have before touched, like unto this of *Ahud*: wherein it appeareth, that he the ſaid *Jehu* was of a Subject firſt made the King of *Iſrael*, before it was lawful for him to have killed *Joram*; As *Ahud*, a Subject, was firſt made the Judge, Prince and Ruler of the People, before he might have lawfully killed King *Eglon*. Both which Examples (being but in number two throughout the Hiſtories of all the Princes, Judges, and Kings, either of *Judah*, or *Iſrael*) do make it known unto us, That although the Lord both may, and is able to overthrow any Kings or Emperours, notwithſtanding any claim, right, title, or intereſt, which they can challenge to their Countries, Kingdoms or Empires; yet foreſeeing in his Heavenly Wiſdom, and Divine Providence, what miſchief private Men, under colour of theſe Examples, might otherwiſe have pretended, or attempted againſt their Soveraigns (as being either diſcontented of themſelves, or ſet into ſome fury by other Malitious Perſons) he did ſo order and diſpoſe of all things in the Execution of theſe ſuch his extraordinary Judgments, as that thereby it might plainly appear to any (that ſhould not willfully hoodwink himſelf) never to be lawful for any Perſon whatſoever, upon pretence of any Revelation, Inſpiration, or Commandment from his divine Majeſty, either to touch the Perſon of his Soveraign, or to bear Arms againſt him; except God ſhould firſt advance the ſaid Perſon from his private Eſtate, and make him a King, or an abſolute Prince, to ſucceed his late Maſter in his Kingdom, or Principality.

Placet. I.

Placet. II.

GAN.

CAN. XXVII.

IF any Man therefore ſhall affirm, either that any godly, or dutiful Subject in the Old Teſtament, did ever (by the direction of God's Spirit) account this fact of Ahud to be a lawful Warrant for him to have murder'd the Kings, under whoſe ſubjection he lived, for any cauſe whatſoever; though he ſhould have had never ſo many motions in his heart thereunto; or, that the High-Prieſt himſelf, or all the reſt of the Prieſts (Who then lived) join'd together with him, could have given Authority to any Perſon, born a Subject, to have ſo dealt with his Soveraign, though he had been never ſo Wicked, and that ſuch his Death, might have availed the Church (in their Opinions) never ſo greatly; or, that either the ſaid High-Prieſt, and all his Conſiſtory of Prieſts, might lawfully have encouraged any, Who being born Subjects, ſhould have pretended in their Zeal toward Religion, never ſo many Illuminations, Directions, or Commandments from God, to have laid violent hands upon their King the Lord's anointed, for their proceeding in that courſe; or, that any Perſon, born a Subject, and affirming by all the Arguments,

Placet. iii.

ments, Which Wit or Learning could devise, that God had called him to murther the King, de facto, under Whom he lived; yea though he should have first procured himself to be proclaimed, and anointed King, as Adonijah did, and should afterward have laid violent hands upon his Master; ought therefore to have been believed of any that feared God; except (which is impossible) he should first prove his Credit, in so affirming, to be equal with the Scriptures, and that Men were bound as strictly to believe him, in saying, that God called and stirred him up to the perpetrating of that fact, as we are bound to believe the Holy Ghost, (by whose Instinct the Scriptures were written) when he telleth us, that God raised up Ahud for a Saviour to his People; he doth greatly Erre.

Placet eis.

CAP. XXVIII.

HItherto in the whole course of that mild and temperate *Monarchical* Government, which it pleased God to establish among his own People; the duty of Inferiour Persons and Subjects, of all sorts, was ever Obedience. They neither took upon them to chuse their Governours, nor to bear Arms against them. Howbeit it happened otherwise amongst some other Nations.

Placet. liij.

Nations. *Nimrod*, not contenting himſelf with the portion, which, by *Noah*'s general direction, appertained unto him, could never have erected his Tyrannical Government, if a number of rebellious and diſcontented Perſons had not cleaved unto him (as the factious *Sichemites* did to *Abimelech*) and made him their King. The *Romans*, having Kings, rebelled againſt them, and took the Government into their own hands; the execution whereof did trouble them exceedingly. Sometimes they committed it to many, and ſometimes to fewer: their two *Annual Conſuls* pleaſed them long, but at the laſt they thought it fit to have a *Dictator*; till, in the end, *Julius Cæſar* and *Auguſtus* reduced their Government again into a *Monarchy*. And as the *Romans* dealt with their Kings, ſo did the People, in ſome other Countries, with their Governours. Whereupon divers other kinds of Governments, termed according to their Temper, *Ariſtocratical*, *Political*, *Tyrannical*, *Oligarchical* or *Democratical*, &c. were afterwards ſetled in many places. The Inconveniencies of which Forms of Government being found (upon many occaſions oftentimes) to be very great; the People have been driven, of neceſſity, in ſundry Countries, to frame them again, as near as they could, to the *Monarchical* Government, either by electing to themſelves, Kings, upon certain Conditions, to reign over them; or by appointment of Dukes or Princes to be the Managers of their chief Affairs, according as they themſelves ſhould direct them. Beſides, as the ſaid rebellious Humours of the People, declining from their Obedience, did, in many Countries, alter that temperate and fatherly Government, which *Noah* had preſcribed unto his Off-ſpring, and which God himſelf eſtabliſhed afterward amongſt his own People: ſo did the ambitious and inſatiable diſpoſitions of ſundry, no leſs elſewhere impeach the ſame; as by the beginning and progreſs of the four Monarchies, it is moſt apparent

Placet. liv.

apparent. In all which Abberrations from the ſaid mild and temperate Government, before ſpecified, Almighty God (who, for the Sins of any Nation or Country, altereth their Governments and Governors; transferreth, ſetteth up and beſtoweth Kingdoms, as it ſeemeth beſt to his heavenly Wiſdom) did ever, by his Foreſight and Providence, ſo diſpoſe both the Rebellion of Subjects, and the Malice and Greedineſs of encroaching Kings upon their Neighbours, as albeit ſuch their attempts of all ſorts, were, in themſelves, very wicked and deteſtable in his ſight; yet he (having the skill to bring Light out of Darkneſs, and to uſe wicked Inſtruments and Actions for a good purpoſe) did always frame and apply them to execute his own juſt Judgments. When the Sins of a Nation (but principally of his own People) were of that Nature, Height and Ripeneſs, as his Juſtice could not fitly be put in execution by any other, but by the wicked: for example, in the overthrowing of *Hieruſalem* (God's own City) in burning of the Temple (that was the place of his Glory) and carrying his own People into Captivity, (though never ſo much by them deſerved) no godly King could well have been employed; but ſuch a One only as the King of *Babylon* was. In reſpect of which their Imployment, ſuch wicked Inſtruments to execute God's juſt Judgments, are called ſometimes his *Servants*, and the *Rods of his Wrath*; or, as *Attila* termed himſelf, the *Scourge of God*. And when, having attained their ungodly deſires (whether ambitious Kings, by bringing any Countrey into their ſubjection; or diſloyal Subjects, by their rebellious riſing againſt their natural Sovereigns) they have eſtabliſhed any of the ſaid *degenerate Forms of Government* amongſt their People; the Authority either ſo unjuſtly gotten, or wrung, by force, from the true, and lawful Poſſeſſor, being always God's Authority (and therefore receiving no impeachment by the wickedneſs of thoſe

Dan. 2. Eccluſ. 10. 4.

Placet. Iv.

Jerem. 27. 6. Iſaiah 10. 5.

that have it) is ever (when any ſuch alterations are throughly ſetled) to be reverenced and obeyed, and the
Placet. lvi. People of all ſorts (as well of the Clergy, as of the Laity) are to be ſubject unto it, not only *for fear, but alſo for conſcience ſake*: the *Iſraelites* in *Egypt*, after *Joſeph*'s death, being oppreſſed very tyrannically, many ways, did never rebel againſt any of thoſe Kings, but ſubmitted themſelves to their Authority, though their Burthens were very intolerable, both in reſpect of the impoſſible works impoſed upon them, and becauſe alſo they might not offer Sacrifices to the Lord (a ſpecial part of God's Worſhip) without apparent danger of ſtoning to death. Beſides, it may not be omitted, when God himſelf ſent *Moſes* to deliver them from that Servitude, he would not ſuffer him to carry them thence, till *Pharaoh*, their King, gave them licence to depart. Afterward alſo, when the *Jews*, being brought into ſubjection to the Kings of *Babylon*, did, by the inſtigation of falſe Prophets, rebel againſt them, they were, in that reſpect, greatly condemned by the Prophet *Jeremy*: and in their Captivity (which ſhortly after followed) they lived by the direction of the ſaid Prophet, in great ſubjection and Obedience; they prayed not only for their Kings and for their Children, that they might live long, and proſper, but likewiſe for the State of their Government; the good ſucceſs whereof they were bound to ſeek and regard, as well as any other of the King's dutiful Subjects. And thus
Placet. lvii. they lived in *Babylon*, and other places of that Dominion, till the King gave them leave to depart; notwithſtanding, in the mean time, they endured many Calamities, and were deſtitute, for many years, of the publick Service and Worſhip of God, which was tyed to the Temple, and might not elſewhere be practiſed or attempted.

CAN.

CAN. XXVIII.

If any Man therefore ſhall affirm, either that the Subjects, When they ſhake off the Yoke of their Obedience to their Sovereigns, and ſet up a Form of Government among themſelves, after their own humours, do not therein very Wickedly: or that it is lawful, for any bordering Kings, through Ambition and Malice, to invade their Neighbours: or that the Providence and Goodneſs of God, in uſing of Rebellions and Oppreſſions to execute his Juſtice againſt any King or Countrey, doth mitigate or qualifie the Offences of any ſuch Rebels or oppreſſing Kings: or that, When any ſuch new Forms of Government, begun by Rebellion, are after throughly ſettled, the Authority in them, is not of God: or that any, Who live Within the Territories of ſuch new Governments, are not bound to be ſubject to God's Authority, Which is there executed, but may rebel againſt the ſame: or that the Jews, either in Egypt or Babylon, might lawfully, for any cauſe, have taken Arms againſt any of thoſe Kings, or have offered any violence to their Perſons; He doth greatly Erre.

Placet eis.

CAP. XXIX.

Placet. Iviij.

ALthough the *Jews* upon their deliverance out of Captivity, and reſtitution to their own Country, received many favours from the *Perſian* Kings, and had liberty given them to live in a ſort according to their own Laws; yet they never recover'd their former Eſtate, but liv'd in great ſubjection and ſervitude under them, whilſt that Monarchy endured. The Temple and City of *Hieruſalem* were again built, but not with the magnificence which they had before. *Zorobabel* firſt, and then *Nehemiah*, were made ſucceſſively by the ſaid Kings, the Rulers and Governours of the *Jews* ſo reſtored, but with divers reſtraints. It was not forgotten, what mighty Kings had ruled in *Hieruſalem*, and therefore the ſaid Rulers were not permitted to govern any more in that Regal ſort. They were ſtill ſubject to the direction of thoſe Kings, and paid unto them very large Tribute and Cuſtoms; inſomuch, as when the Prieſts gave publick thanks unto God, for his reſtoring unto them the ſtate which they had, they ſaid thus withal unto him, as bewailing their condition, *Behold we are Servants this day in the Land which thou gaveſt our Fathers; it yieldeth much fruit unto the Kings, whom thou haſt ſet over us, becauſe of our ſins; and they have dominion over our Bodies, and over our Cattel at their pleaſure, and we are in great affliction.* The extraordinary favour which was ſhewed to any, was principally extended toward the Prieſts, over whom the ſaid Kings had not ſo jealous an eye, as they had over the Princes, and the reſt of the People. Howbeit (the ſame notwithſtanding) they the ſaid Prieſts were ſubject to their own immediate Princes, both in Temporal and Eccleſiaſtical Cauſes; as formerly the Prieſts had been to the Kings of *Judah* before the Captivity. "Their Governours forbad certain, who ſaid "they

Nehem. 9. 36.

Ezra 4. 20.

Nehem. 9.

Placet. lix.

Ezra 2. 63.

"they were Prieſts, from eating of the moſt holy things. *Nehemiah* miniſtred an Oath unto the Prieſts: he reform'd the abuſes of the Sabbath, and preſcrib'd Orders for the better obſerving thereof. He appointed certain of the Prieſts to overſee the Tithes in the Treaſury. He commanded the Levites to cleanſe themſelves, and to keep the Gates, and to ſanctifie the Sabbath. *Eliaſib*, the High-Prieſt, having deſiled the Temple, by letting *Tobias*, a Stranger, a Chamber in the Court of the Houſe of God (where in afore times the Offerings, the Incenſe, the Veſſels, and ſuch other things, uſed in God's Service, had been kept,) *Nehemiah*, the Governour, was greatly offended with it; and diſplacing the ſaid *Tobias*, caſt forth all his ſtuff out of his ſaid Chamber, and brought thither again the Veſſels of the Houſe of God, with the Meat-offerings and Incenſe.

Nehem. 5. 12. 13. 15. 13. 13.

Placet. Ix.

CAN. XXIX.

IF any Man therefore ſhall affirm, either that Almighty God kept not his promiſe to the Jews made in his name by the Prophet Jeremy, as touching their deliverance by Cyrus out of their Captivity; becauſe they were not reſtor'd to any ſuch perfect liberty and Government, as they had before: or, that the ſaid Kings of Perſia, continuing ſtill by God's appointment a ſupream Authority over the Jews ſo reſtor'd, might by them for any cauſe, or under any colour, have been defrauded of their Tributes, or reſiſted

resisted by force of Arms, or otherwise impeach'd, either in their States or Persons: or, that Zorobabel and Nehemiah were not lawful Princes over the Jews, because they were placed in that Government without the Peoples Election: or, that they the said Princes, by dealing in Cases Ecclesiastical (as is aforesaid) did take more upon them, than by God's appointment appertain'd to their charge: or, that the Priests, both high and low, had not grievously sinned, if they had not submitted themselves in the said Ecclesiastical Causes, to the direction of those their civil Governours; he doth greatly Erre.

Placet. Placet eis.

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lxi.

CAP. XXX.

THE *High-Priest* (as before we have said) in that mild and temperate Government, which God himself had Ordained, was the second Person in the Kingdom. Whereupon the same (after the Captivity) being turn'd, as it were, into a Dukedom, and (for ought that appeareth) the Princes after *Nehemiah*'s time growing poor, by reason of their payments to those Kings to whom they were Tributary; and receiving small assistance or countenance from them, because they were still jealous of them, whereas the Priests (it seemeth) being freed from all Tributes and Impositions, grew rich, and were no way suspected: it came to pass (the sins of the people so requiring) that

that the *High-Prieſt* did eaſily overſway both their Princes and their People, and thereby attained very great Authority in that Principality. Only they ſtood in awe for the time of the Kings of *Perſia*, to whoſe Obedience they were bound by an Oath, when they were made *High-Prieſts:* but otherwiſe, for ought we find, they had no great regard of any other Authority: which ſo advanced the dignity of the Prieſthood, as afterward the practices of the High-Prieſt's Children, to ſucceed their Father in that high dignity, grew as troubleſome to the People, as was their ſervitude to the *Perſians*. For *Jeſus*, the younger Brother of *John*, the ſecond High Prieſt after *Eliaſib* (mentioned by *Nehemiah*) procured by corruption the favour of the chief Governour of the *Perſians* in thoſe Countries adjoining for his aſſiſtance, to deprive his Brother, that he himſelf might enjoy the High-Prieſthood; whereof his elder Brother having ſome notice, did kill him in the Temple: which the ſaid Governour took in ſo evil part, as he ſpoiled the ſaid Temple, being (as he ſaid) profaned with Blood; and laid an exceeding great Tribute in that reſpect upon the People, to indure for ſeven Years. But *John* the High-Prieſt continued in his place. After whoſe Death, his two Sons, *Jaddus* and *Manaſſes*, fell at great variance: the younger (to make himſelf ſtrong againſt his elder Brother) Married contrary to the Law of God, with a Daughter of *Sanballat*, another Chief Ruler in *Samaria*, under the King of *Perſia*. For which offence *Jaddus* (notwithſtanding the Authority of *Sanballat*) remov'd him from the dignity of Prieſthood: and thereupon, he the ſaid *Manaſſes*, procured by *Sanballat's* means, a Temple to be built in Mount *Garizin*, near *Samaria*, in form and magnificence like to that in *Hieruſalem*, where he flouriſhed; and whither all the lewd perſons of *Judah* had daily recourſe. Upon which occaſion much trouble aroſe afterwards betwixt the *Samaritans*, and the *Jews*. The ſaid *Jaddus* lived till

Placet. lxii.

Nehem. 13. 28.

Joſ. Antiq. l. 2. c. 8.

Placet. lxiii.

till the Monarchy of the *Grecians* began; who, when *Alexander* (having overthrown *Darius* the King of the *Perſians*) ſent unto him, that he ſhould aſſiſt him in his Wars, and become Tributary to the *Macedonians*, as he had been to the *Perſians*; return'd for his Anſwer, that he might not yield thereunto, becauſe he had taken an Oath for his true Allegiance to *Darius*, which he might not lawfully violate whilſt *Darius* lived, being by flight eſcaped, when his Army was diſcomfited.

Joſ. ibid.

We have here cited, and ſhall hereafter cite ſome things out of the Books of the *Maccabees*, and other ancient Hiſtoriographers, of purpoſe to continue the manner of the Government of the *Jews*, in what caſe they ſtood from time to time, after the days of *Nehemiah*: not meaning thereby to attribute any *Canonical* Authority unto them, nor to eſtabliſh any point of Doctrine out of them, but only to proportion and meaſure the regiment and actions of that people, by the rules and analogy of the holy Scriptures.

CAN. XXX.

IF any Man therefore ſhall affirm, contrary to the grounds and truths of the ſaid holy Scriptures, either that, albeit Kings of Perſia **had authorized ſome ſucceeding Princes, as they did** Zorobabel **and** Nehemiah **(and whether they did ſo or no, is not certain;) yet the High-Prieſts might afterward have lawfully born the ſway, that they did, and not been ſubject unto them, as their Predeceſſors had been to** Zorobabel **and** Nehemiah; **or, that if** Nehemiah **continued**

Placet. lxiv.

nued alive in that Government, till Jaddus's time (as it is probable he did) he might not lawfully, being authorized as before, (though he were old) have reform'd any abuse in the Priests, both high and low: or, that they were not bound in Conscience to have obey'd him therein: or, that the Jews might lawfully have rebelled for any cause against the Persians, during their Government over them: or, that Jaddus, the High-Priest did amiss in binding his Allegiance to King Darius by an Oath: or, that he had not sinned, if he had refused (being thereunto required) so to have sworn: or, that having so sworn, he might lawfully have born Arms himself against Darius, or have solicited others, whether Aliens or Jews, thereunto; he doth greatly Erre.

Placet eis.

CAP. XXXI.

Alexander, by God's Providence, having vanquished the *Persians*, the *Jews* (amongst many other Nations) became his Subjects. He dealt favourably with them, released them of some Payments, granted them liberty, to live according to their own Laws, and left their Government, in every point, as he found it: their Duties, ordinary Tributes, and some of their Royal Prerogatives, always reserved to the *Macedonians*, as they had been before to the *Persians*; but this *Placet.* lxv.

their tolerable Eſtate endured not long. For, upon *Alexander*'s death, his chief Captains conſpiring together, made ſuch a ſcambling Diviſion of the Empire, amongſt themſelves, as they could; every one almoſt, notwithſtanding, ſeeking how he might ſuppreſs the reſt, and attain the whole alone to himſelf. So as, thereupon, the *Jews* were as free from the *Macedonians*, as any other of their bordering Neighbours; none of the ſaid Captains having any lawful Intereſt, or Title, to *Judah*. But that which turned to the benefit of ſome others, brought a great detriment (for want of Ability) unto them: for one of the ſaid Captains having gotten to himſelf a very ſtrong Kingdom, in *Syria*, and another of them in *Egypt*, the *Jews* dwelling betwixt them both, were miſerably, on every ſide, vexed by them. Sometimes the *Egyptians*, by Oppreſſion and Force, brought them under their Subjection, and impoſed great Tributes upon them: and ſometimes the *Syrians*, growing mightier than the *Egyptians*, did likewiſe very greatly afflict them; eſpecially in the Reign of *Antiochus Epiphanes*, whoſe Invaſion and Government was moſt unjuſt and Tyrannical.

Placet. lxvi.

1 Macc. 1. 37. "He ſhed innocent Blood on every ſide of the Sanctua-
"ry, ſpoiled the Temple, erecting in it the Abomina-
"tion of the Gentiles, and cauſed it to be named the
2 Macc. 6.2,4. "Temple of *Jupiter Olympius*. The Books of the
"Law, by his Commandment, were cut in pieces and
"burnt; and they, with whom they were found,
"were put to death. A general Commandment was,
"by him, publiſhed, that they ſhould offer no more
"Sacrifices, nor circumciſe their Children, nor exe-
"cute any other parts of their own Law in the Service
"of God; but wholly to conform themſelves therein
"to the manner of the *Gentiles*. Whereupon the People, by heaps, forſook the Lord, and offered Sacrifices to Idols; and ſuch as refuſed ſo to do (chuſing rather to obey God than Man) were moſt cruelly ſlain and murthered,

thered, by thouſands; until *Mattathias*, moved with the monſtrous Cruelty and Tyranny of the ſaid *Antiochus*, made open Reſiſtance; the Government of that Tyrant being not then, either generally received by ſubmiſſion, or ſetled by continuance. It is not pertinent to our purpoſe, to intermeddle with ſundry Queſtions, which might here ariſe. Only we obſerve, that *Mattathias* undertook that charge; that he commended the ſame afterwards to his Sons, and that it continued in them and their Poſterity, until both they and their whole Countrey were vanquiſhed by the *Romans*. *Placet.* lxvii.

CAN. XXXI.

If any Man therefore ſhall affirm, either that the Jews, generally, both Prieſts and People, were not the Subjects of Alexander, after his Authority was ſetled amongſt them, as they had been before the Subjects of the Kings of Babylon **and** Perſia: **or that they might lawfully have born Arms againſt him; or that they were not all bound to pray for the long life and proſperity, both of** Alexander **and his Empire, as they had been bound before, to pray for the life and proſperity of the other ſaid Kings and their Kingdoms, whilſt they lived under their ſubjection: or conſequently that they might lawfully, upon any occaſion whatſoever, have offered violence and deſtruction, either to their Perſons or to their Kingdoms, for the long continuance**

and prosperity whereof, they were bound to pray: or that, after the Jews were delivered from their servitude under the Kings of Syria, and the Government over them was settled in Mattathias's Posterity, it was lawful for the People, upon any occasion, to have rebelled against them, or to have offered violence to their persons; He doth greatly Erre.

lxviij.

Placet eis.

CAP. XXXII.

THE afflictions, which the *Jews* endured, whilst the Government of the *Grecians* lasted, were much the more grievous unto them, by reason of the great disorders which were then amongst their Priests. For whereas they should have been a stay and a comfort unto them in their greater miseries; their negligence one way, and their ambition another way (in striving about the High Priesthood) did so distract them into parts taking, as that thereby great effusion of blood did oftentimes ensue: shortly after *Jaddus*'s time, this was the general report, which, for their Wickedness, was given out of them, The *Priests were now no more diligent about the Altar, but despised the Temple, and regarded not the Sacrifices. They did not set by the honour of their Fathers, but liked of the glory of the Gentiles most of all. The Temple was full of dissoluteness and gluttony of the Gentiles; which dallied with Harlots, and had to do with Women within the circuit of holy places; and brought in such things as were not lawful. The Altar also was full of such things, as were abominable, and forbidden by the*

2 Mac. 4. 14.

Chap. 6. 4. *Placet.* lxix.

the Law; and two or three of the High Prieſts applauded thereunto. *Simon*, the High-Prieſt, leaving three Sons behind him, *Onias*, *Jaſon*, and *Menelaus*, was not long dead, but *Jaſon* for three hundred and ſixty Talents of Silver, procured ſuch aſſiſtance of *Antiochus* King of *Syria*, as he thruſt his elder Brother *Onias* out of the High-Prieſthood; and not long after had the ſame meaſure repay'd unto him again, by his younger Brother *Menelaus*; who upon ſome cunning information, and for ſix hundred and ſixty Talents, got the place himſelf. Whereupon *Jaſon* aſſembled Forces, drove *Menelaus* into a Caſtle, ſlew the Citizens without Mercy, and in the end being repulſed, died abroad as an exile. *Menelaus* afterward cauſed his Eldeſt Brother, *Onias*, to be Murder'd; becauſe he blamed him for ſtealing certain Veſſels of Gold out of the Temple. Next *Menelaus* ſucceeded *Alcimus*, whereas *Onias*, the Son of *Onias* before-mentioned, ſhould in right have had that dignity. Of all which, four Perſons, eminent in their time, theſe things are left for Records unto Poſterity. *Jaſon* to get *Antiochus*'s good will for the High-Prieſthood, promiſed him, beſides his great Bribe, to ſet up a School of Gentiliſm; likewiſe to build a Brothel-Houſe by the Temple; and that the People of *Hieruſalem* ſhould be named *Antiochians*, after the Kings Name. He drew his Kinſmen to the Cuſtom of theGentiles, and ſent to*Tyrus* three hundred Drachms of Silver for a Sacrifice to *Hercules*. *Menelaus* alſo took the like courſe, or rather a worſe; for beſides, that he conform'd himſelf wholly in effect to the manners of the *Grecians*; it is further thus written of him; *Antiochus went into the moſt holy Temple*, *having* Menelaus, *that Traytor to the Laws*, *and to his own Country*, *to be his Guide*. He thruſt himſelf into the Kings Army againſt *Judas Maccabæus*, and the City of *Hieruſalem*; hoping thereupon to have attain'd that Government. But *Lyſias* the King's Lieutenant, croſſed his purpoſe therein, and informed

Joſ. Ant. l. 12. c. 6.

2 Macc. 5. 5.

2 Macc. 4. 34.

Placet. lxx.

2 Macc. 5. 15, 2 Macc. 13. 3.

Joſ. ant. l. 12. c. 15. inform'd the King, that he the ſaid *Menelaus* had been the cauſe of all the miſchiefs which had enſued the Wars with the *Jews*; as being the Man who perſwaded his Father *Antiochus Epiphanes*, to compel them to forſake the Laws of their Fathers; adding thereunto, that whilſt *Menelaus* lived, the *Jews* would never be quiet. Whereupon the King commanding him to be put to Death, he was ſmother'd in Aſhes; becauſe he had *committed many ſins by the Altar, whoſe fire and aſhes were holy.* *Alcimus*, the High-Prieſt, next ſucceeding, was no ſooner in his place, but he took upon him to be the Captain of all the ungodly Men of *Iſrael*, and ſolicited King *Demetrius* to make War againſt *Judas Maccabæus*; complaining, that he had killed all the King's Friends. The King thus inſtigated ſent an Army againſt *Hieruſalem*, with one *Bacchides* and *Alcimus*; who, pretending that they came in Peace, and being thereupon truſted by the *Maccabees* themſelves (becauſe he was a Prieſt of the Seed of *Aaron*) did traiterouſly notwithſtanding, and treacherouſly, Murder ſundry of the *Jews*, and held the Government of that Country, till *Judas Maccabæus* put him to flight. Howbeit, accuſing the *Maccabees* again of wicked things, he urged afterward the ſaid King to ſend a new Army againſt them, and was himſelf, as it ſeemeth, in the Hoſt, when *Judas Maccabæus* was ſlain. Beſides, it is alſo reported of him, how he commanded that the Walls of the Inner-Court of the Sanctuary ſhould be deſtroy'd, and how he pulled down the Monuments of the Prophets, and how in that his ſo wicked and profane an attempt, he was ſtricken with the Palſey, and died with great torment. Now concerning *Onias*, (who if he had been of lawful Age, and might have had his right, ought to have been High-Prieſt before both his Uncles, *Jaſon* and *Menelaus*) when he perceiv'd that *Alcimus* had gotten that place, and ſaw no probability how he might get it from him, he fled into *Egypt*, and there procured a

1 Macc. 7. 5.

1 Macc. 9.

Placet. lxxi.

— v. 54.

Placet. lxxii.

Temple

Temple to be built, like unto that in *Hieruſalem*; whereof he was made the principal Ruler. So greedy was he of the High-Prieſthood, that ſeeing he might not be High-Prieſt in *Hieruſalem*, he would needs be a High-Prieſt in *Egypt* againſt God's Command. But perhaps the High-Prieſthood amongſt the *Jews* was better beſtow'd afterwards. Indeed now it came into the hands of the *Maccabees*: but how they uſed it there is little mention. It is probable, that being ſo diſtracted as they were, and ſo continually in a manner vexed with Wars, they had no time to execute that office in ſuch ſort, as otherwiſe divers of them no doubt would have done. But it cannot be denied, that ſome of that rank were greatly puffed up with that Authority, and did thereby much forget themſelves, and the holy Duties appertaining to the High-Prieſthood. Elſe would not *Ariſtobulus* have ſo unnaturally famiſhed his own Mother, nor have ſuffer'd the cruel Murther of his Innocent Brother *Antigonus*; nor would *Alexander*, ſucceeding *Ariſtobulus*, have committed the like Murther upon his younger Brother; nor would afterward, the two Sons of the ſaid *Alexander* (viz. *Hircanus* and *Ariſtobulus*) have grown through their ambitious deſires to ſuch mortal hatred. For *Ariſtobulus* thruſting his eldeſt Brother *Hircanus* from the High Prieſthood, and he the ſaid *Hircanus* continuing ſtill his claim, they never ceaſed their Hoſtility, till *Pompey* having ſubdued them both, brought both them and the whole Country under the ſubjection of the *Romans*. We omit what great ſums of money they beſtowed on either ſide, to procure *Pompey*'s favour; to whom they had committed the deciding of their Cauſes; and alſo how *Hircanus* aſſiſted *Pompey* in his attempt againſt *Hieruſalem*, partly in hope thereby to get the High Prieſthood, and partly in malice againſt his Brother; who, as long as he could, defended that City; the Iſſue of all which ſtriſe was this, *Pompey* ſubdued the City; ſlew twelve thouſand

Placet. lxxiii.

Placet. lxxiv.

thouſand Men; *Ariſtobulus* is put from the High Prieſthood; the civil Government is ſeparated again from the High-Prieſthood; the High Prieſthood is beſtowed upon *Hircanus* for his Service, and the civil Government thenceforth tranſlated to ſtrangers; the Temple was ſpoiled, and *Hieruſalem* was made Tributary to the People of *Rome*. Of all which Calamities falling in this ſort upon the *Jews*, the diſſention betwixt *Hircanus* and *Ariſtobulus*, was held in thoſe days to have been the cauſe; to the great blemiſh of their credits, profeſſing themſelves to be God's High-Prieſts. Beſides, while *Jaſon*, *Menelaus*, *Alcimus*, and the *Maccabees* were buſied in their ſaid Un-Prieſtly Contentions. and *Greekiſh* profanations, divers Sects of Religion aroſe, and encreaſed among the Jews; eſpecially, that of the *Phariſees*, a crafty and an arrogant kind of Men, ſeditiouſly bent againſt their Kings, and impugners without fear of their Authority. In which courſe they were the rather animated, becauſe they found through their Hypocriſy, that Women were generally addicted to them, and that the People did ſo admire them, as they believed in effect whatſoever they told them againſt any, although it were never ſo falſe, or maliciouſly deviſed by them. And thus Religion went in thoſe days, when the Prieſts had gotten the Reins into their own hands, although we doubt not but that there were ſome few, notwithſtanding, both of the Prieſts, and of the People, who diſliking of all their ſaid hypocritical, ambitious, profane, and wicked Practices (cover'd ſometimes with a pretence of Zeal, and ſometimes with the glorious name of the High Prieſthood) did truly from their hearts, both fear and ſerve the Lord.

Joſ. ant. l. 17. c. 13.

Placet. lxxv.

Joſ. ant. l. 13. c. 23.

CAN.

CAN. XXXII.

IF any Man therefore (because in the Law of God there was great obedience to the high-Priest, prescribed and required; or, that it is said by the Prophet, That the Priests Lips should preserve knowledge, and that the People should seek the law of his mouth: whereas the meaning of the Holy Ghost in those and such like places, only is, that the high-Priests were to be obeyed, when they commanded that which was not repugnant to the law of God; and that the Lips of the Priests ought to preserve knowledge) *Placet.* lxxxvi. shall affirm, either that it was not wickedly done by their Priests, to thrust the People into many imminent dangers, for the maintenance of their lewd quarrels and factions: or, that they did not grievously offend God, when they forsook his true worship, and brought heathenish and profane Sacrifices into his Temple: or, that the People were bound to obey, when they requir'd them to conform themselves to the Idolatrous Worship of the Heathen: or, that it was lawful for any of the said high-Priests, by injury, bribery, or cruelty, to seek the high Priesthood: or, that the Priests and People, that joined with them, did not

wickedly, who aſſiſted Pompey to invade Hieruſalem, and to bring their own Countrey in Bondage to the Romans: or that any ſuch Phariſaical Sects, (never ordained by God) were lawfully then permitted, to ſeduce the ſimpler ſort of the People, leading them into Factions and Diſlike of their Superiours; He doth greatly Erre.

Placet eis.

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lxxvii.

CAP. XXXIII.

THE *Jews* being ſubdued by the *Romans*, and brought under their ſubjection, about ſixty years before the coming of Chriſt, were uſed by them very kindly, and with great reſpect. They had liberty granted them, to live according to their own Laws; ſo as they paid their Tributes, and framed their Behaviour to Quietneſs and Obedience. *Hircanus*, the High-Prieſt, placed by *Pompey*, lived long after, in great Authority. But nothing would ſatisfie them; till, in the end, it came to paſs, that as the Ambition and Strife, betwixt *Hircanus* and *Ariſtobulus*, brought *Pompey* upon them; ſo now their own Wickedneſs, and rebellious Hearts, were the cauſe of their greater Servitude, Afflictions and Miſeries. The remnant of the *Maccabees* (*Ariſtobulus* and his two Sons, *Alexander* and *Antigonus*) would never deſiſt from their rebellious Attempts, until they were all cut off. *Antipater*, the firſt Governour, or *Procurator*, appointed by the *Romans*, was poyſoned by one *Maticus*, hoping thereby, that *Hircanus*, the High-Prieſt, might have got a more abſolute Authority, and have been the chief Governour.

Joſ. de bel. Jud. lib. 6. c. 11.

Joſ. Ant. l. 14. c. 18, 19.

Placet. lxxviij.

vernour. *Alexander*, the Son of *Aristobulus*, had been before very troublſome, and carried many after him to their deſtruction; but *Antigonus*, his Brother, did far exceed him; who, by the help of the *Parthians*, roſe up againſt *Herod*, the Succeſſour of *Antipater*, and taking that Government upon him, cut off *Hircanus*, his Uncle's Ears, that thereby he might be unable afterward to bear any more, to his prejudice, the Office of the High-Prieſt. But ſhortly after he was ſubdued, and put to death; and his Father, before him, was poiſoned by *Pompey*'s Followers. Howbeit, no ſooner were theſe *Maccabees* thus ſuppreſſed, but divers other rebellious Perſons, thruſt forward the People into Arms, under pretence of their Love they bare to their Countrey, and to the ancient Liberties thereof. In which their wicked Fury, ſometimes they were content to follow this Man, as their King, and ſometimes that Man; ſuch as were, one *Simon*, one *Athrogus*, and *Manahemus*; all of them very lewd and baſe Companions: and at ſome other time every Rebellious Rout or Company would needs have a King of their own; whereby, in every corner of that Commonwealth, there was a Petty King, who ſtill led the People, by heaps, to the ſlaughter, and periſhed themſelves with them. Alſo there were ſome amongſt them, who finding no good ſucceſs, by having of ſuch Kings, did run into a contrary courſe, affirming it to be unlawful for the *Jews* to acknowledge any Man, but God himſelf, to be their King; and that they ought rather to ſuffer death, than to call any Man Lord. The ſum is, That, notwithſtanding any great Diſtractions, Diſſention, or bloody Combats amongſt themſelves, (which were very many and ſtrange) their Hearts were ſo hardened in Rebellion againſt the *Romans* and their Governours, as they refuſed, either to pay them any more Tribute, or to pray for them; but ſtanding upon their Walls, when they were beſieged, *Ceſari, & Patri ejus maledicebant.*

Joſ. ib. c. 10.

Joſ. ib. c. 13.

Joſ. ib. l. 17. c. 12. Id. de bel. l. 2. c. 17. *Placet.* lxxix.

Joſ. Ant. l. 15. c. 1, 2.

Id. de bel. l. 2. c. 7. & l. 6. c. 12.

There was never (we think) ſo obſtinate and deſperate a People; for, in their greateſt extremities, and when they ſaw nothing but imminent Death, deſtruction of the Temple, and the extirpation of their whole Nation, no reaſonable Conditions or Perſwaſions could move them. *Titus* himſelf made a notable Oration unto them, and commanded *Joſephus* to deliver his Mind at another time more amply, if it had been poſſible to have reclaimed them: which Duty, ſo impoſed upon him, *Joſephus* performed very eloquently. He told them, "that tho' the *Romans* had dealt "ſometimes very hardly with them, yet their Rebelli-"on was ever the cauſe of it; that albeit Men might "lawfully fight in defence of their Countrey, when it "was invaded by any; yet being ſubdued, and a new "Government ſettled amongſt them, it was not law-"ful, by Rebellion, under pretence of Liberty, to caſt "off that Yoke; that their Fore-fathers being in Bon-"dage, under the Kings of *Ægypt* and *Babylon*, and di-"vers times in many other diſtreſſes, did never, of "themſelves, by force of Arms, ſeek their Liberty, or "Deliverance; but ever expected the Lord's leiſure, "who always, in due time, had compaſſion upon "them; and that although they were then in the "greateſt diſtreſs, that ever People were, and could "expect nothing but utter Ruine and Deſolation; yet "if then they would ſubmit themſelves, they might "be received to Mercy. For (ſaith he) the *Romans* "ask but their ordinary Tribute, which your Fore-fa-"thers paid unto their Predeceſſours: and if yet they "may obtain the ſame, they will neither deſtroy your "City, nor touch your Sanctuary; but grant unto you "freely, your Families, your Poſſeſſions, and the Pra-"ctice of your Sacred Laws. But all theſe Offers they refuſed. Howbeit the compaſſion of *Titus* towards them ſtill continuing, he again (when they ſaw their Deſtruction more apparently) required the ſaid *Joſephus*

Placet. lxxx.

Placet. lxxxi.

ſephus to deliver his Mind, to the ſame effect, to their chief Captain, that he had done before to the People: which he accompliſhed (but in the hearing again of the People) very throughly; and in the end (finding them obſtinate) *I my ſelf deſerve blame*, ſaith he, *quia hæc, adverſus fata, ſuadeo; Deique ſententiâ condemnatos ſervare contendo.* Whereupon, ſhortly after, *Titus* (proteſting how loth he was thereunto) aſſailed them with all his Forces, which ſlew an infinite number of them, burnt the Temple, and deſtroyed the City. Since which time, they that then eſcaped, and the reſt of all the Race of the *Jews*, have been diſperſed far and near, and lived like a curſed Generation, in all Slavery and Servitude. So that, although we doubt not, but that this heavy Judgment of God fell upon them, principally for the hardneſs of their hearts, in that they did not only refuſe to hear the Voice of our Saviour Chriſt, but likewiſe moſt malitiouſly, unjuſtly, and ſhamefully put him to death: yet the immediate, and apparent cauſe of it, was their never-before-heard-of-like obſtinate Rebellion. *Placet.* lxxxii.

CAN. XXXIII.

If any Man therefore ſhall affirm, either that Ariſtobulus, **the Father, or either of his two Sons** (Alexander or Antigonus) **having all of them ſubmitted themſelves to the Government of the** Romans, **did not ſin, when afterward they rebelled againſt them: or that** Maticus **did not very Wickedly in poiſoning of** Antipater, **becauſe he thought thereby the better to ſtrengthen** Hircanus **in his High-Prieſthood: or that the People ought not**

not to deteſt all ſuch ſeditious Perſons, as under pretence of Liberty and Religion, ſhall ſollicite them to Rebellion: or, that the Jews were not bound, both to have paid their Tribute, and to have prayed for Cæſar without diſſimulation, ſincerely and truly, notwithſtanding any pretence of Tyranny, which they had willfully drawn upon their own heads, or of any cauſe whatſoever: or, that ſuch as curſed Cæſar (their chief Governour) did not thereby deſerve any corporal puniſhment, which is due to be inflicted upon ſuch Traytors: or, that the Rebellion againſt any King, abſolute Prince, or Civil Magiſtrate, for any cauſe whatſoever, is not a ſin very deteſtable in the ſight of God, and therefore by all that fear the Lord to be eſchewed, becauſe it ever tendeth to miſchief, and ſometimes to the overthrow of the Kingdom, Principality, and Country, where it is raiſed; he doth greatly Erre.

Placet. lxxxiii.

Placet eis.

CAP. XXXIV.

WE have ſpoken in the former Chapter of the Rebellion of the *Jews*, againſt their civil Governours, and the ſucceſs thereof. We made no mention, either of the Prieſts, or of any of thoſe Sects of Religion,

Religion, which then bare ſway amongſt them. Indeed it is likely, that if they had done their Duties, the People upon their Repentance, might have regained God's Favour, and prevented that utter deſolation: but it happen'd otherwiſe, two factious Perſons (*Judas* and *Matthias*) the beſt learned Men of the *Jews*, and the moſt skilful Interpreters of the Laws of their Country, growing into great favour with the People, becauſe of their ſaid skill, and for that they took great pains in teaching of their Children, profeſſing that they would refuſe none that had any deſire to be virtuouſly brought up; and did thereupon draw unto them many Diſciples; and the rather, for that they pretended themſelves to be *propugnatores pietatis*. The Iſſue of which godly pretence was, that having thereby got a number to follow them, they ſtirred them up to Sedition againſt the civil Magiſtrate, under colour, that in contempt of their Laws he had made ſome Innovation. But they were preſently vanquiſhed; *Matthias* and divers others were put to death; and the High-Prieſt himſelf (as having his part in that ſedition) was deprived from that Dignity. When *Herod* upon occaſion cauſed his Subjects to bind themſelves by an Oath, *quòd non deceſſuri eſſent à fide, & officio*; the *Phariſees* refuſed to take that Oath: whom he forbare at that time, becauſe he favour'd greatly one *Pollio*, a chief Man of that Sect. But about fifteen years after, when it was again thought fit to have the like Oath miniſtred, and that all the whole Nation of the *Jews* did accordingly take the ſame, and thereby bound their Faith and Allegiance, both to *Herod* and unto *Cæſar*, ſaving the *Phariſees* (being then in number ſix thouſand) who would not yet be induced to take it; they were cenſured and fined for their offence; and divers of them thereupon entring into ſome traiterous Courſes and Conſpiracies, with ſundry Courtiers, againſt their Prince, they were (as they deſerv'd) put in like manner to death.

Joſ. ant. l. 17. c. 18.

Placet. lxxxiv.

Joſ. ib. l. 15. c. 13.

Joſ. ib. l. 17. c. 13.

Not

Placet. lxxxv.

Not long after another Sect ſprung up, whereof the chief heads were *Judas Gaulonites*, *Sadoc* a *Phariſee*, *Judas Galilæus*, and one *Simon of Galilee*, who profeſt themſelves to be *propugnatores libertatis publicæ.* Theſe men were ſo far from moving the people to obedience, as they ſtirred them up (as much as they could poſſibly) to Rebellion, telling them, that to undergo any Impoſitions or Taxes, was manifeſt acknowledgment of their ſervitude; and that it was a ſhame for them to pay Tribute to the *Romans*, or *Dominos poſt Deum ferre mortales:* by which means they perturbed the whole Nation, and filled every place with their Robberies and Slaughters; under pretence indeed of defending their Countries, *ſed reverâ privatorum lucrorum ſtudio.* Alſo it was *Eleazarus*, the Son of *Ananias*, the High-Prieſt, who would not ſuffer the inferiour Prieſts to offer Sacrifices and Prayers, (as formerly had been accuſtomed) for the long life and proſperity of the Emperour; nor could be drawn by any perſwaſion from his obſtinacy therein, but proceeded from evil to worſe; and ſo excited the people to Arms, as his rebellious courſe therein was held to be the Seminary, and matter of *thoſe* Roman Wars, which overthrew that Nation. It is true, that the High-Prieſts were not themſelves ſo buſie as the inferiour Prieſts that lived under them. For the *Romans* ſuſpecting (of likelihood) that if the Prieſthood ſhould have been held by Succeſſion, and for term of Life, by the chief Perſons of *Aaron*'s Poſterity, the ſame might have grown dangerous unto their Government; did thereupon take order, that the Princes and Preſidents which ruled in that Country, ſhould have the appointing of ſuch, as ſhould be High Prieſts, to be choſen by them out of *Aaron*'s Kindred; and that they ſhould alſo have Authority to alter, and change them from time to time, as they found occaſion. Whereby the High Prieſthood came to be but an annual Dignity; and ſometimes it was not held ſo long: which

Ibid. l. 18. c. 1, 2.
Id. de bell. Jud. l. 2. c. 7.
Id. antiq. Jud. l. 18. c. 1.
Id. de bell. Jud. l 2. c. 7.
Id. antiq. l. 12. c. 1.
Id de bell. l. 2. c. 17.
Placet. lxxxvi.
Id. antiq. l. 18. c. 3. & l. 20. c. 8.

which caused them for the most part to keep themselves from entring into any actual Rebellion against their Governours; though otherwise they were in effect as hollow-hearted unto them as any other of the Priests. For albeit in their hatred and malice against Christ, they could say, *We have no King but Cæsar*; and tell *Pilate* flatly, that if he delivered Christ, *he was not Cæsar's Friend*: yet what their private opinions were, doth plainly appear, by their sending of the *Pharisees* unto Christ with their entangling Questions; to know of him, Whether it were lawful to give Tribute unto *Cæsar* or not: supposing if he were not a Dissembler, (as they themselves were) that he would deny it to be lawful, and so should incur the danger thereunto appertaining; or if he answer'd that it was lawful, he might thereby bring upon him the hatred of the People; whom they suffer'd (for ought that we find to the contrary) to be brought up in the rebellious Doctrine of some of the *Pharisees*, and to hold it unlawful to pay Tribute unto *Cæsar*. Besides, what a false, ignorant, and wicked Generation they were, is manifest by the whole course which they held with our Saviour Christ. It being agreeable to the just Judgment of God, that the most impious Hypocrites, who then lived, should be the chief Actors in the Crucifying of Christ; which was the most horrible fact that ever was committed.

Joh. 19. 15, 12. *Placet.* lxxxvii.

Matth. 22. 17. Mark 12. 14. Luk. 20. 22.

CAN. XXXIV.

IF any Man therefore shall affirm, either that because the civil Magistrate had made some Innovation, which they liked not, or for any other respect, the said Judas and Matthias, might lawfully move the People

Placet. lxxxviii.

People to Rebellion, though otherwise they taught Mens Children never so diligently: or, that the Pharisees in refusing to bind their Allegiance and Faith to Cæsar, by an Oath, did not thereby shew themselves to be traiterously affected toward him: or, that it was not a seditious Doctrine to be detested of all good Subjects, which Judas Gaulonites, and his Fellows, delivered to the People, in teaching them to refuse all Taxations imposed by the Romans, their lawful Magistrates; and rather to rebel than to pay any tribute unto them: or, that they did not very grievously sin (both the High-Priest's Son and the rest) who either refused to offer Sacrifice, or to pray for Cæsar: or, that the High-Priests then were not a Wicked Brood, degenerated far from their first Institution; or, that they did not greatly offend God, in permitting the People to be infected by their inferiour Priests, and other religious Persons, with any of the said false positions and traiterous conceits: or, that they (the said High-Priests) did not most grosly erre in all those points, and particulars, wherein they opposed themselves against the Person and Doctrine of our Saviour Christ; He doth greatly Erre.

Placet. Placet eis.

CAP.

CAP. XXXV.

WE have followed thus far that mild and moderate Form of civil Government, which God himſelf eſtabliſhed, and preſerved in the Lines of *Seth* and *Sem*, until through the obſtinate Rebellion, from time to time, of the *Jews*, the Fame and the Authority thereof were firſt greatly diminiſhed, and afterward taken wholly away from them. But it is further to be conſidered, that as, in the firſt Chapter, we have ſhewed the Creation of all the World, to be aſcribed to the Son of God, the ſecond Perſon in the Trinity: ſo is the Government of it, in the ſame ſenſe, attributed to him. *The Earth is the Lord's, and all that therein is; the round World, and all that dwell therein.* Whereupon he was called ordinarily, in the Old Teſtament, *Dominator*, *Dominus*, the *Lord of Hoſts*, the *God* and *Poſſeſſour* of *Heaven* and *Earth*. So as he being the univerſal Lord, and Ruler over all the World, the whole World was his Univerſal Kingdom: in the Government whereof he ever uſed the Miniſtry of civil Magiſtrates, as well in other Countries, as amongſt his own peculiar People of *Iſrael*, without any deſert of theirs, but as in his Heavenly Providence he thought it moſt convenient. *I have made* (ſaith he) *the Earth, the Man, and the Beaſts that are upon the ground, and have given it to whom it pleaſeth me*: and again, the Prophet *Daniel* telleth us, that *God changeth the times and ſeaſons, that he hath power, and beareth rule over the Kingdoms of men*; that *he taketh away Kings, and ſetteth up Kings*: and that it *was the God of Heaven, who gave unto Nebuchadnezzar ſo great a Kingdom, Power, Strength and Glory, as then he had, to rule, with Majeſty and Honour, a very great Empire*. In reſpect whereof, although Kings and Princes might have been ſatisfied with the Titles of Lieutenants or Vicegerents in Earth, to the Son of God;

Pſal. 24. 1. Iſaiah 3. 1. Ezra 1. 5. Jerem. 31. 35.

Placet. xc.

Jer. 27. 5.

Dan. 4. 14. 12. 17, 32.

Dan. 2. 37. 5. 8.

yet he did communicate and impart ſo much of his Power, Authority, and Dignity unto them, as he was content to ſtile them with his own Name: *I have ſaid, You are gods, and the Children of the moſt High.* Howbeit, for all their ſaid Dignity and Greatneſs, he did not leave them at liberty to do what they liſt, but held himſelf the Helm of every Kingdom, and uſed their Services in ſuch ſort, as were they good or bad, and their deſignments holy or wicked, he ever made them the Executioners of his own juſt Judgments, Will and good Pleaſure; according as he was minded, either to bleſs or to puniſh any Kingdom, People or Countrey. In regard of which his Might, Providence, and Wiſdom, whereby he ruleth them after that ſort, he is called the *Lord of lords*, the *King of Glory*, and the *God of gods*; that is, of Kings, Princes, Judges and Rulers of the Earth. And it may not here be omitted (which indeed ariſeth of the Premiſſes) that the Son of God, in diſpoſing of the Government, under him, of the Earth, did not appoint any one man to be the ſole Monarch of the world; as from whom all other Kingdoms, Governments, Kings and Princes ſhould receive their Directions, and unto whom they ſhould be ſubject. It is true, that *Adam*, whilſt he lived, was the chief Governour under the Son of God, over all his own Off-ſpring; and that *Noah* likewiſe, during his Life, had the like Authority. But when, after the Flood, the Iſſue of *Sem*, *Cham*, and *Japhet* grew to a great People, their Father, *Noah*, did not commit, to any one of them, the Government of the reſt, and of all of their Poſterity; but divided the whole World amongſt them three: and from them, no one ſole Monarch or Monarchy, but many Kings, Principalities, Kingdoms and Governments, by God's Providence, have deſcended. It is more than probable, that if the Son of God had been pleaſed to have committed to any one Man, a Government of ſo large an extent, he would

Placet. XCI.

Pſal. 24. 10. 50. 2.

Placet. XCII.

would have truſted his Servant, King *David*, with it, being a Man according to his own Heart. But the Kingdom of *Iſrael*, wherein *David* reigned, was bounded within the ſtrait Limits aſſigned to the Twelve Tribes. And ſuch other Kings, as ſwerved, after that time, from *David*'s mild and temperate Government, and took upon them the Titles of Monarchies, having enlarged their Kingdoms by Injury and Oppreſſion of their Neighbours; were, in their Pride and Greedineſs, but the Scourges and Rods of God's Indignation, and had their fatal Ends accordingly. So as where the Prophet *Daniel*, ſpeaking of the Kingdom of *Nebuchadnezzar*, calleth him *King of kings*, and ſaith, that *he was the Ruler over all places, wherein the Children of Men dwelt*; and *Cyrus*, the King of *Perſia*, affirmeth, that the *Lord God of Heaven had given him all the Kingdoms of the Earth:* For as much as it is apparent, both by the Scriptures, and other Hiſtories, that neither of them both had the Tenth part of the World under their Juriſdiction; and that there were very many Kings, who had Abſolute Government in their Kingdoms, and were no ways ſubject unto them; the ſaid places, of neceſſity, muſt receive this Expoſition, That either they are to be underſtood *Hyperbolically*, whereby, to expreſs the Greatneſs of a thing, it is ſaid to be bigger than it was; or by a *Synecdoche*, which uſeth the whole ſometimes for a part; or according to the uſual Phraſe of the Scriptures, where *All* are often taken for *Many*: or elſe both *Daniel* and *Cyrus* ſpake after the manner of the *Chaldæans* and *Perſians*, who, to extoll the Greatneſs of their Kings, and the better to pleaſe them, did, peradventure, ſo enlarge and amplifie the Style.

Placet. xciij.

Dan. 2. 37, 38.

Ezra 1. 2.

Placet.

CAN.

xciv. CAN. XXXV.

IF any Man therefore shall affirm, either that the Son of God (according to the Doctrine of the Old Testament) was not the Governour of all the World: or that he did not appoint under him divers Kings, Princes and civil Magistrates, to Rule and Govern in the Kingdoms, and Places assigned unto them: or that having so appointed them, he did not himself direct, uphold, and rule them by his Omnipotence, according to his Divine Wisdom; and might not, in that respect, be truly called The Lord of lords, and The God of gods: or that all the World, and the particular Kingdoms, and civil kinds of Government in the World were not in respect of the Son of God, as he is the Governour of the World, and the Lord of lords, and God of gods, one Kingdom, Principality or Government (thereby to impeach the mild and temperate Government, which he had established amongst the Jews:) or that he ever committed the Government of all the World, after Adam and Noah's times, to any One Man, to be the Sole and Visible Monarch of it: or that the said Kingdom of Christ, as he Was the Lord of lords, and God of gods,

gods, and ſo govern'd the whole World, was otherwiſe viſible upon the Earth, than per partes, viz. by the particular Kingdoms, and kinds of civil Government, or perhaps by ſome Repreſentation; he doth greatly Erre.

Placet.

Placet eis.

CAP. XXXVI.

xcv.

AS there hath been from the beginning one Univerſal Kingdom throughout all the World, whereof the Son of God was ever the ſole (though inviſible) Monarch, as we have ſhewed in the former Chapter: So it is generally agreed upon among all Chriſtians, That from the Creation of Mankind, during the times aforeſaid, there hath always been One Univerſal or *Catholick Church:* which began in *Adam*, and afterward (as his Poſterity multiplied, both before and after the Flood) was diſperſed over the face of the whole Earth; and whereof the Son of God likewiſe was always the head and ſole (though inviſible) Monarch. The foundation of which Church was ever one and the ſame Rock, to wit *Chriſt Jeſus*, the promiſed *Seed of the Woman, that ſhould break the Serpents head*: and as many Perſons, Families, Societies, and Companies, as truly believed in that bleſſed Seed, without exception of any ſort, or diſtinction of People, were the true Members and parts of the *Catholick Church*. For the death of our Saviour Chriſt, which long after did actually enſue; was virtually, through Faith, as effectual to all Believers before his Paſſion, as it hath been ſince. In reſpect whereof the Holy Ghoſt did not only affirm, That *Jeſus Chriſt was the ſame*, (that is, the *Wiſdom*, *Righteouſneſs*,

Placet. xcvi.

onſneſs, *Sanctification*, and *Redemption* of thoſe that believ'd in him) *yeſterday*, (that is, before and after the Law) *as to day* (that is, now in the time of the New Teſtament:) but likewiſe, that he was the *Lamb ſlain from the beginning of the World:* becauſe his Death and Paſſion, being ever as preſent in the view and ſight of God the Father (before whom *a thouſand years are but as one day*;) the ſame was typically repreſented by Sacrifices and effectual Sacraments; and the merits thereof have from the beginning been communicated to all Believers. So that although in imitation of the Scriptures, we have ſpoken hitherto but of one particular Church, and of the Succeſſion of it in the Lines of *Seth* and *Sem:* yet there have been other particular Churches in all Ages, which were built upon the ſaid Rock and promiſed Seed. *Cain* offer'd his Sacrifice to God as well as *Abel*; though it was not for his ſins accepted: and it is not to be doubted, but that every chief Family of his Poſterity had their Prieſts and publick worſhip of God; albeit mingled with ſome ſuch Superſtition and Idolatry, as offended God, and made them leſs acceptable in his ſight. For as of the Poſterity of *Seth* many periſhed; ſo we are to judge on the other ſide, that many of *Cain*'s Line died in God's favour: except we ſhould think, againſt the rules of Charity, that the Curſe which fell upon *Cain*, killing his Brother *Abel*, did cauſe his Off-ſpring to become as brute Beaſts: whereas having *Adam* their Grandfather, it is more than probable he did better inſtruct them, and prevail'd at leaſt with ſome of them. Likewiſe after the Flood, all *Noah*'s Off-ſpring, being one Church under him, and grounded upon Chriſt the true Foundation of it, although afterward, when they were ſetled in their ſeveral Countries, allotted unto them, they ſwerved greatly from that Purity in Religion which *Noah* had taught them; yet they had ſtill their Prieſts, their Sacrifices, and ſome outward worſhip of God amongſt them.

Placet. xcvii.

them. Beſides, hitherto all the World being as one People, if there were then any viſible Churches at all upon the Earth; it cannot be truly ſaid, that the calling of *Abraham* out of *Chaldæa*, and the Erecting of the true worſhip of God in his Family, did make them to be in worſe caſe than they were before. If Churches before, they ſo continued after, though Superſtitious and Idolatrous Churches. Again, it is generally held, that God did not therefore diſtinguiſh the *Jews* from other Nations and People, and ſettle his publick worſhip amongſt them; as purpoſing thereby, that his *Catholick Church*, in their times, ſhould only conſiſt of them and of their Nations; and ſuch other Proſelytes as would be circumciſed, and join themſelves unto them: but much more, becauſe by that means the truth and certainty of all the Promiſes and Prophecies concerning the coming of the *Meſſias*, might be faithfully and diligently obſerv'd, and kept in one Nation, and viſible known place and People. For it is plain in the Scriptures, that after the ſaid diſtinction, many of the *Gentiles* ſerved God, and believed in Chriſt, and were thereby made the true Members of the *Catholick Church*; though they were not circumcis'd, nor had any medling with, or dependency upon the *Jews*. Some are particularly named; as *Job*, *Jethro*, *Rahab*, the *Ninevites*, the Widow of *Sarepta*, *Naaman*, *Cornelius*, and ſome others: by whom we are not only to judge of their Families and Governments, that they were ſo many particular Churches: but likewiſe, that in every Country, and People, many ſuch godly Men from time to time might have been found; who with their Families, and peradventure Subjects, were ſo to be held and eſteemed of. We will not enter into the diſcuſſing of theſe places, how far they may be extended.

Placet. xcviij.

Placet. xcix.

Without Faith it is impoſſible to pleaſe God. For he that cometh to God, muſt believe that God is, and that he is a rewarder of them that ſeek him. Heb. 11.6.

In the word was life, and John 1.4.

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Rom. 3. 29, 30. John 10. 16. *the life was the light of men. Is God, the God only of the Jews, and not of the Gentiles also? Yes, of the Gentiles also: for it is one God, who doth justify Circumcision by Faith, and the uncircumcised through Faith. I have other sheep, which are not of this fold.* Only we do further observe, that it was lawful for any of the Gentiles to come into the outward Court of the Temple, to bring their Sacrifices unto the Lord, and there to offer up their Prayers likewise unto him: that accordingly they did often resort to the Temple for Devotion sake, there to worship God: as by the Examples of the *Eunuch* of *Ethiopia*, and of certain *Grecians*, that are mentioned in the Scriptures: and that many of them were so addicted to the true service of God, as the Prophet *Haggai* calleth our Saviour Christ, *Desiderium Gentium*. So that the *Catholick Church*, consisting from the beginning till *Abraham*'s time, of such only as were afterward for distinction sake called *Gentiles*; although God was then pleased to bestow his Mercies more plentifully upon that one particular Church of the Jews, deduced from *Abraham*, than upon any other, or indeed upon all the rest, for the principal Causes before-specified; yet they were not utterly so rejected, or cast out of God's favour, but that many of them did continue as dutiful Children in the Lap and Bosom of the said *Catholick Church*. Of which *Catholick Church*, it is true, that *Adam* and *Noah*, for their times, were (under Christ) the chief Governours. Howbeit afterward the Posterity of *Noah* being mightily encreased, when thereupon he distributed the whole World among his three Sons, and their Issue; he did not appoint any one of them to be the Ruler of the said *Catholick Church*; but left the Government of every particular Family or Church unto their chief Heads, Princes and Priests, and of the whole to the Son of God, and sole Monarch of it; who only was able to undertake such a charge. Neither do we read, that *Aaron*, or any of the *High-Priests*,

Placet. c.

Acts 8. 27. John 12. 20.

Placet ci.

Prieſts, took upon them at any time to extend their Juriſdiction beyond the bounds and limits of the twelve Tribes; or ſo much as once dream'd, that the whole World was their Dioceſs: that which they had being indeed more than they well ordered. *Placet.*

CAN. XXXVI. cii.

IF any Man therefore ſhall affirm, either that during the continuance of the Old Teſtament, the Merits of Chriſt's Death actually to come, were not ſufficient to ſave all true Believers: or, that there was then no Catholick Church: or, that at any time there was any other Rock but Jeſus Chriſt, the bleſſed Seed upon whom the Catholick Church was then built: or, that many of the Gentiles were not always (for ought that is known to the contrary) true Members of the Catholick Church: or that Chriſt himſelf was not the ſole Head or Monarch all that while of the Whole Catholick Church: or, that the ſaid Catholick Church, after the Members of it were diſperſed into all the places of the World, was otherwiſe viſible than per partes: or, that Noah did appoint any Man to be the viſible Head of the ſaid Catholick Church: or, that the High-Prieſt among the Jews, had any more Authority over the Catholick Church of God, than King David had over the Univerſal Kingdom of God:

God: or, that the ſaid High-Prieſt had not greatly ſinn'd, if he had taken upon him, or uſurped any ſuch infinite Authority; he doth greatly Erre.

Placet eis.

The ſaid XXXVI. *Chapters, with the Conſtitutions made upon them, have paſſed with one Conſent, both the Convocation-Houſes, and ſo are approved.*

* *Sc.* Dr. *Richard Bancroft* Archbiſhop of *Canterbury.*

* R. Cant.

The ſaid XXXVI. *Chapters, with the Conſtitutions made upon them, have been diligently read, and deliberately examin'd; and thereupon have likewiſe paſſed, with one Conſent, in the Convocation-Houſe of the Province of* York.

† *Sc.* Dr. *Thornborough* Biſhop of *Briſtol*, and Dean of *York*; which Archbiſhoprick was then Vacant. He was afterwards, Biſhop of *Worceſter.*

† Jo. Briſtol *præſes Convocat.* Eborac.

LIB. II.

CAP. I.

IN purſuing our intended courſe, through the Old Teſtament, and until the Deſtruction of *Jeruſalem*, we over-ſlipped and paſsed by the fulneſs of that time, wherein the Son of God, (the Maker and Governour of all the World) our Lord and Saviour, *Jeſus Chriſt*, was conceived by the Holy Ghoſt, and born of the Virgin *Mary*. So as now we are to return back, and proſecute our ſaid courſe, as we find the true Grounds thereof are laid down, confirmed and practiſed in the New Teſtament. At our entrance into which courſe, we confeſs our ſelves to be indeed greatly aſtoniſhed, conſidering the ſtrange Impediments, and mighty Stumbling-blocks, which, through long Practice, and incredible Ambition, are caſt in our way [in that we find the Eſtate of that Church (which would rule over all) to be degenerated, in our days, as far, in effect, from her primary and Apoſtolical Inſtitution and Rules; as we have ſhewed before, the Eſtate of the *Jewiſh* Church to have ſwerved, through the like Pride and Ambition, from that excellent Condition, wherein ſhe was firſt eſtabliſhed, and afterward preſerved and beautified by *Moſes*, and King *David*, with the reſt of his moſt worthy and godly Succeſſours.] For except we ſhould condemn the Old Teſtament (as many ancient Hereticks have done) and thereupon overthrow all, which hitherto we have built; and not that only, but ſhould furthermore, either approve of their groſs Impiety, who read the Aug. de Hæreſ. cap. 46.

Scriptures of the New Teſtament, as if they were falſified and corrupted, and by receiving and rejecting as much of them as they liſt, do prefer before them (as not containing in them all neceſſary Truth for Man's Salvation) certain obſcure, and Apocryphal Writings; Or, ſhould our ſelves impiouſly imagine, that the New Teſtament (as now we have it) was but a rough Draught, and a fit Project compiled, for the time, by the Apoſtles, to be afterward better ordered, poliſhed, and ſupplied with certain humane Traditions and Doctrines, by ſome of their Succeſſours: We can ſee no Authentical Ground, nor ſufficient Warrant, in thoſe Writings, which ought to be the true Rule of every Chriſtian Man's Conſcience (as not being there to be found) for any Apoſtolical Prieſt or Biſhop either to pretend, that all the particular Churches, in the World, are under his Government; or to tell the Subjects of any Chriſtian King, oppoſite in ſome points, unto him, That they are no longer bound to obey him their ſaid King, but until they ſhall be able, by force of Arms, or by ſome ſecret Practice, to ſubdue him; or to challenge to himſelf an Abſolute and Univerſal Authority and Power over all Kings and Kingdoms in the World, to beſtow them, in ſome caſes, (under pretence of Religion) when he ſhall think the ſame to be moſt available, for the ſtrengthning and upholding of ſuch his pretended Univerſal Power and Dominion. To the Proof whereof, before we addreſs our ſelves; becauſe the ſame doth much depend upon the admirable Humiliation of the Son of God, in taking our Nature upon him, and performing the Work of our Salvation, in ſuch a manner, as he did: We have thought it our Duties (leſt otherwiſe we might be miſtaken, either through Weakneſs, Simplicity or Malice) firſt, briefly to obſerve (notwithſtanding our Saviour's ſaid Humiliation) the moſt wonderful Dignity, Preheminency and Royalty of his Perſon.

It

It is many ways apparent, that the mean Eſtate and Condition of our Saviour Chriſt, here upon Earth, was one eſpecial Motive, both to the *Jews* and *Gentiles*, why, in their carnal Judgments, he was, to the one ſort a Scandal, and to the other a Scorn; as if he had been a Man out of his Wits, and preached he knew not what. In which reſpect, partly not only the People of the *Jews*, the Prieſts of all ſorts, the *Scribes* and *Phariſees*, with the reſt of their Hypocritical Orders; but likewiſe the civil Governours, as well *Romans* as *Jews*, did utterly deſpiſe him, hate him, deride him, beat him, and put him to death. Since which time ſundry ſorts of Hereticks have ſtumbled at the ſame ſtone, labouring, by all the means they could, to impeach and diſhonour the Perſon of Chriſt, in regard of the mean ſhew of his humane Nature, notwithſtanding the many Arguments which they might have found in the Scriptures, (had not their Hearts been hardned) of his Divinity. On the other ſide, we are not ignorant, how the Biſhop of *Rome*, and his Adherents, ſuppoſing it would too much impeach their Credits, and worldly Reputations; if they ſhould be too much preſſed to deduce the principal ſtrength of their Eſtates and Callings, from the ſaid mean Condition of our Saviour Chriſt, whilſt he lived in this World; do thereupon attribute ſundry Virtues, Powers, and Branches of Authority unto his humane Nature, which do not, in Truth, belong properly unto it, but are rather appertaining to his Perſon, being both God and Man; as hoping thereby to get ſome fair Pretences and Colours for the upholding of their uſurped Greatneſs, and pretended uncontroulable Sovereignty. For the avoiding therefore of theſe Extremities, and becauſe ſuch as deny the Pope's Supremacy, are moſt falſly charged, by ſundry paſſionate, and inconſiderate Perſons, to be Men, that believe no one Article of the Chriſtian Faith: We have thought it meet, to make

it known, to all the Chriſtian World, how deteſtable, to the Church of *England*, all ſuch falſe Doctrine is, as doth any way, not only impeach the Sacred Perſon of our Saviour Chriſt, but likewiſe the other two Perſons of the Bleſſed Trinity, God the Father, and God the Holy Ghoſt; in that the diſhonouring of One of them, is the diſhonouring of them all Three.

We do therefore, for our ſelves, and in the Name of all the reſt of the Church of *England*, acknowledge and profeſs, from the bottom of our hearts, the Truth of all that is written in the Sacred Scriptures; and conſequently, and in more particular manner, whatſoever is written in the ſame, that doth appertain to the moſt Holy and Bleſſed Trinity. Out of the Doctrine of which Sacred Writings, becauſe the Apoſtles and Churches of God, (moved thereunto, by ſundry ſorts of Hereticks) have, long ſince, moſt faithfully and learnedly deduced, into certain Summaries, rightly termed *Creeds*, all thoſe Points of true Doctrine, which do concern God the Father, God the Son, and God the Holy Ghoſt, and are neceſſarily to be believed, under pain of condemnation: We do reſolutely embrace, and ſtedfaſtly believe, all and every one the Articles of the *Apoſtles Creed*; and all and every one the Articles of the other *Creeds*, made, by ſundry Councils, for the further Declaration of the Chriſtian Faith, and Apoſtolick Creed, as of the *Nicene Creed*, made, by the Council of *Nice*, againſt *Arius*, who denied the Divinity of the Son of God; and of the next *Creed*, made in the firſt Council of *Conſtantinople*, ratifying, and further declaring the *Nicene Creed* againſt *Eudoxius* the *Arian*, and *Macedonius*, who denied the Holy Ghoſt to be God; and of the *Creed*, made in the firſt Council of *Epheſus*, againſt *Neſtorius*, who taught that the two Natures in Chriſt, were not united together perſonally, but that the Word, which did take our Nature upon him, for our Redem-

Redemption, did only aſſiſt Chriſt, our Saviour, as one Friend may aſſiſt another; and of the *Creed* made in the Council of *Chalcedon* againſt *Eutyches*, who did confound the two Natures of Chriſt. Againſt any of which Articles whoſoever doth oppoſe himſelf, and doth willfully continue in ſuch his Oppoſition; we hold and judge them to be worthily ſubject to all thoſe Cenſures, and Anathematiſms, which the ſeveral Conſtitutions and Canons of the ſaid Councils have juſtly laid upon them.

Alſo with the ſame Reſolution and Faith beforementioned, we receive and believe all and every one the ſeveral Points and Articles of the *Athanaſian* Creed, made a little after the *Council* of *Nice*, againſt ſuch blaſphemous Opinions, as in thoſe times were either directly or indirectly, publiſhed in Corners, and ſpread here and there to the ſeducing of many. According to ſome Articles of the which Creed, that do more nearly concern our Courſe; We ſtedfaſtly believe and confeſs, "That our Lord, *Jeſus Chriſt*, "the Son of God, is both God and Man: God of the "ſubſtance of the Father, begotten before all Worlds; "and Man, of the ſubſtance of his Mother, born in the "World: perfect God, and perfect Man, of a reaſon-"able Soul, and humane fleſh ſubſiſting: Equal to the "Father, as touching his Godhead; and inferiour to "the Father, as touching his Manhood: who although "he be both God and Man; yet he is not two, but "One Chriſt: One, not by Converſion of the God-"head into Fleſh; but by taking of the Manhood into "God: One altogether, not by Confuſion of ſubſtance, "but by Unity of Perſon. In reſpect of which Perſonal Union of the two Natures of our Saviour Chriſt, without confuſion or mixture of either of them, thus deſcribed in the ſaid Creed; whatſoever is affirmed in the Scriptures, as well of the one Nature as of the other, the ſame is alſo truly to be affirmed *de toto Compoſito*, that

that is, of his moſt ſacred Perſon being both God and Man; the Eſſential Properties of them both remaining notwithſtanding diſtinguiſhed.

For as the ſaid perſonal or hypoſtatical Union of the ſaid two Natures, doth not make the one Nature to be the other; the divine Nature to be the humane Nature, or the humane Nature to be the Divine Nature: ſo doth it not make the Eſſential Proprieties of the one Nature to be the Eſſential Proprieties of the other Nature; but as well the Proprieties and actions as the Natures themſelves do remain diſtinguiſhed, though united in one Perſon; both of them concurring together, the Deity in working that which appertaineth to the Deity, and the Humanity executing thoſe Eſſential Proprieties and actions which do belong unto the Humanity. For Example, the Divine Nature appear'd in Chriſt by Miracles, when his humane Nature was ſubject to many opprobries and injuries. In that our Saviour Chriſt did ſatisfie 5000. Perſons with 5. loaves, did give Water of Life to the Woman of *Samaria*, did walk upon the Sea dry-foot, did by his Commandment calm the Winds; he ſhewed thereby ſome effects and works of his Divine Nature: becauſe they were (as one well ſaith) *verbi propria, non carnis*, the Proprieties of the Word, and not of the Fleſh. Again, in that Chriſt brake Bread, this was an Office of his humane Nature, but in that he multiplied it, the ſame did appertain to his Divine Nature. In that he cried out, *Lazarus come forth*, that was the office of his humane Nature; but in that he quickned him, and raiſed him from Death, that did belong unto his Divine Nature. In that he ſaid, *Thy ſins are forgiven thee*, that was an office of his humane Nature; but in that ſuch ſins were indeed remitted, the ſame did appertain to his Divine Nature. In that our Saviour Chriſt died, the ſame did proceed from the Fleſh; but in that by his Death he did expiate our Sins, that did proceed from the Spirit.

rit. In that he was Buried, did proceed from the Fleſh; but in that he did raiſe himſelf from the dead, that was he Office of his Divinity. In that he gave Bread to his Apoſtles in his laſt Supper, he did it as Man; but in that he made them partakers of his bleſſed Body, he did the ſame as he was God. In that now being in Heaven, he doth poſſeſs that Kingdom in the name and behalf of his Elect, that doth appertain to his humane Nature; but that he doth now remain with us, and dwell in our hearts, that is an Office of his Divine Nature. In that he maketh Interceſſion for us, that doth belong to his humane Nature; but in that he doth juſtifie us, regenerate us, work in us both to will and to perform, in that he ruleth us and leadeth us in the way of his Commandments; all theſe Offices do appertain unto his Divinity. Laſtly, In that he ſhall come in the Clouds, and ſay unto one ſort of Perſons, *Come ye bleſſed*, and unto the other ſort, *Depart ye Curſed*; he ſhall do the ſame according to his humane Nature: but in that he ſhall judge every Man according to his knowledge of all Mens hearts, their cogitations, deſires and works, that he ſhall do as God.

Nevertheleſs any thing by us thus affirmed notwithſtanding, Chriſt himſelf is not divided, though the Proprieties and actions of his two Natures, are in this ſort to be diſtinguiſhed: as God himſelf is not divided, although the three Perſons in Trinity are rightly held to be indeed diſtinguiſhed: and yet all the ſaid actions and proprieties of the two Natures of Chriſt, diſtinguiſhed, as we have expreſſed they are, are notwithſtanding very truly to be affirm'd of his ſacred Perſon. The reaſon whereof, hath been before touched, and it is this; becauſe ſeeing that both the Natures are joined together in the Perſon of the Son, by an *Hypoſtatical*, and conſequently a true and eſſential Union; ſo as Chriſt is thereby both true God, in regard of his Divine Nature, and true Man, in reſpect

of

of his humane Nature: Whatſoever is the Propriety of the Divine Nature, and of the humane Nature, the ſame is wholly, and altogether in Chriſt, and is neceſſarily therefore to be affirmed of him, both eſſentially and properly. In reſpect whereof, we ſay, that Chriſt was dead, and that he could not die; that he is both finite and infinite; eternal and temporal; in every place, and yet circumſcribed in one place. For, of neceſſity, whatſoever are the Properties of the humane Nature, the ſame are truly and properly to be affirmed *de vero homine*: and whatſoever are the Proprieties of the Divine Nature, the ſame are likewiſe to be affirmed *de vero Deo*; Chriſt being (out of all Controverſie amongſt the Children of God) *& verus homo, & verus Deus*. And thus we have, after a ſort, both briefly and truly ſet down the Force and Efficacy of the Hypoſtatical Union of the two Natures of Chriſt, being diſtinguiſhed, but no ways confounded; as the ſame, together with the true Doctrine of all other neceſſary Articles, concerning the Bleſſed Trinity, doth, by the Scriptures, moſt truly expounded in the Creeds abovementioned, many ways very notably appear.

To this purpoſe much more might have here been added by us; if (our Courſe conſidered) we had thought it neceſſary. Only we have thought it fit, furthermore to profeſs, and make it thereby known to all Men; that there are ſome other *Creeds*, made by other Councils and particular Biſhops, like to *Athanaſius*, and other worthy Perſons: as *Irenæus*'s *Creed*, *Tertullian*'s *Creed* (as we may ſo term it) *Damaſus*'s *Creed*, the *Creed* aſcribed to St. *Ambroſe*, and to St. *Auguſtine*, *Te Deum laudamus*, &c. the *Creed* of the firſt Council of *Toledo*, St. *Jerome*'s *Creed*, the *Creed* aſcribed to *Leo*, which was approved by the Council of *Chalcedon*, and the *Creed* of the ſixth Council of *Conſtantinople*, againſt the *Monothelites*, holding that in Chriſt, both God and Man, there was but One Will: all of them tending to the

the ſetting forth the Orthodoxal and true Doctrine of *One God in Trinity, and Trinity in Unity, not confounding the Perſons, nor dividing the Subſtance*; and of *One Chriſt, true God and true Man, not confounding his Natures, nor dividing his Perſon.* Which *Creeds* we do receive, embrace, and reverence in ſuch ſorts, as they have been received, embraced and reverenced hitherto, by all the particular Churches of the Chriſtian World; in as much, as they agree both with the Scriptures, with the Apoſtles *Creed*, with the four *Creeds* mentioned of the four firſt general Councils, and with the *Athanaſian Creed*; which contain in them that Faith, which was then, and ſo ſtill ought to be accounted the true, Catholick Faith: nothing, in effect, being contained in all the *Creeds* before, by us ſpecified, which may not be deduced, by neceſſary conſequence, out of the ſaid *Athanaſian Creed*; and the Concluſion of which *Creed* is, in theſe words, expreſſed; *This is the Catholick Faith, which except a Man believe faithfully, he cannot be ſaved.* To which Concluſion, that, in ſenſe, is very conſonant, wherewith *Damaſus* doth end his *Creed*, in theſe words; *Read theſe things, believe them, retain them: to this Faith ſubmit thy Soul, and thou ſhalt obtain Life and Reward from Chriſt.*

In which *Creeds*, containing the Catholick Faith, in thoſe days, or in any of the reſt, we have thought it good, here to remember, that there is not any one Article, to warrant or prove thoſe new Articles, which were coined long after the making of any of the ſaid *Creeds*, by the Biſhops of *Rome*, and are added to the *Nicene Creed*, by *Pius IV.* in the profeſſing of the *Roman* Faith: eſpecially that New Article of the *Pope*'s *Supremacy*, which is ſtill ſo ſtifly maintained and urged upon many, under pain of the loſs of their Souls, *viz.* that it is altogether neceſſary for them, if they will be ſaved, to be obedient to the Biſhop of *Rome*. Which New Article, being but an extravagant Concluſion;

made by a very ſtrange Man, and built upon as ſtrange Collections out of the Scriptures; We leave it for a novelty unto all the Articles of the ancient Catholick Faith: and will now addreſs our ſelves to proſecute the ſame courſe and points in the New Teſtament, which we held in the Old.

CAP. II.

IT is a certain rule in Divinity, that *Grace doth not deſtroy Nature.* The Doctrine of the Seed of the Woman, that was foretold ſhould break the Serpents head, did not aboliſh the Moral Law. The Ceremonies in the Old Teſtament, which ſhadowed and ſignified the mercies of God in Chriſt, had no power to extinguiſh the Laws, firſt imprinted in mens hearts; and afterward ingraven in Tables of ſtone by the Finger of God. The Prophets foretelling the coming of Chriſt, and the merits of his Paſſion, did likewiſe reprove all ſins and offences committed againſt the Ten Commandments. Chriſt teſtifieth of himſelf, that he came *not to deſtroy the Law and the Prophets, but to fullfil them.* By his Death he hath delivered us from the Curſe of the Law; but not from the obedience of it. And St. *Paul* ſaith, that the Apoſtles did not *make the Law of none effect through Faith; but they did thereby eſtabliſh the Law.* For that Faith doth only apprehend Chriſt truly to Salvation, which worketh by Charity; that is, which purgeth the Conſcience from dead works, to ſerve the living God; and bringeth forth by the Spirit, Obedience to the Precepts and Laws of God.

Matth. 5. 17.

Rom. 3. 13.

It hath been ſhewed by us at large in the former Book, that although the Son of God having made the World, did by his mighty Power and divine Providence, retain, as it were, in his own hands, the general Rule and Government of it: yet for a more viſible benefit

benefit and comfort to Mankind, he did divide and diſtribute the ſame into divers Countries, Principalities, and Kingdoms: and ordaining civil Magiſtracy, did not only appoint Soveraign Princes and Kings as his Deputies and Lieutenants upon Earth, to rule and govern under him, ſuch Countries and Kingdoms as he had allotted unto them; but did likewiſe tie Mankind by one of the Moral Laws ingraven in their hearts, that they ſhould honour them, ſerve them, and be obedient unto them. Which particular Commandment was no more aboliſhed by the Incarnation of our Saviour Chriſt, than were all the reſt. Nay it was in truth of ſuch force and publick note, as that our Saviour having moſt willingly ſubjected himſelf to the obedience of the whole Law, did very carefully, upon every occaſion, ſhew himſelf moſt obſervant of this one Law amongſt the reſt. For in the whole courſe of his Life here upon Earth, we find not any alteration that he made in the Civil State where he was converſant: which he muſt of neceſſity have done, if his coming into the World had any way impeached the Authority of the civil Magiſtrates. It is expreſly recorded of him, that he lived in ſubjection to his Parents; herein fullfilling the ſaid *Fifth Commandment*, which containeth as well the ſubjection due to Authority Civil as Paternal. He was *made of the Seed of* David *according to the fleſh*, as the Apoſtle ſpeaketh; and ſo had (no doubt) according to his Manhood, great natural compaſſion of thoſe Miſeries and Afflictions, which the *Jews* at that very time endur'd under the *Romans*. Howbeit as knowing the duties of their Allegiance, he neither moved, nor any way encouraged them to take Arms againſt the Emperour; nor filled their heads with ſhifts and diſtinctions, how Subjects in this Caſe and that Caſe, were ſuperiour to their Soveraigns; nor did any way approve of thoſe rebellious courſes in them, whereunto they were of their own diſpoſitions very

Luc. 2. 51.

Rom. 1. 3.

greatly addicted. He was ſo far from theſe exorbitant and bad Humours; as ſtill he ſhewed, when there was cauſe, his great deteſtation of them. He did himſelf *very willingly* pay Tribute when it was demanded; and upon fit Occaſion, gave all the *Jews* this following Rule, that they, living under *Cæſar*, were *bound to pay unto him thoſe things that were his*; meaning ſuch Obedience, Cuſtom, Tributes, Tolls, Taxation and Payments, as, by the Laws, both Divine and Imperial, were due unto *Cæſar*. And certainly if ever it had, and might have been lawful for private Men, in reſpect of their own Zeal, to have uſed Force againſt Authority; it ſeemeth to us, that it might have been born with in the Apoſtles, upon ſome ſuch Accidents, as then fell out. *Judas* had betrayed their Maſter, and thereupon a Multitude was ſent, with a publick Officer, to apprehend him. Which the Apoſtles perceiving, conferred together, as it ſeemeth, how to make Reſiſtance, and ſaid, in their Zeal, *Maſter, ſhall we ſmite them with the ſword?* But *Peter* ſeeing (of likelyhood) the Haſte, Violence, and Fury that was uſed, by the ſaid Multitude, did, upon the ſudden, pluck out his Sword, and without any expectation, what Chriſt would anſwer to the ſaid Queſtion, ſmiting one of the Company, did cut off his Ear. Now if we ſhall conſult, with Fleſh and Blood, who would not approve this Fact of St. *Peter?* But our Saviour Chriſt, being void of any Heat or Paſſion, and only reſpecting the Will of God, and the due Obſervation of the ſaid particular Law; did utterly condemn, in St. *Peter*, that violent and unlawful Attempt: becauſe he, being but a private Man, had nothing to do with the Temporal Sword, which belonged to the Civil Magiſtrate; and much leſs ſhould have uſed it againſt Authority. And therefore, as well to let St. *Peter* ſee his Offence, as alſo to leave a Caution, for the bridling, from thence forwards, of all future raſh Zeal, in ſuch a Caſe, he

Luc. 22. 49.

juſtified

juſtified the Law of God, and did leave the ſame, for a Rule, to all Poſterity, ſaying, *All that take the ſword, ſhall periſh with the Sword*: meaning all private Perſons, that ſhall, at any time, abuſe, after that ſort, the civil Sword, which doth in no wiſe appertain unto them.

Beſides, it is manifeſt, that our Saviour Chriſt, if, as he was God, he had been diſpoſed, was able to have defended himſelf againſt all the World. Nay, as he was Man, he might, by Prayer to his Father, have procured ſufficient Aſſiſtance againſt the Force of all his Enemies; had he not well known that Courſe to have been repugnant to the Obedience, which he had undertaken, of the ſaid Commandment, and no way agreeable to the Vocation and Work which he had in hand: and therefore perſiſting in his Reproof of St. *Peter*, *Thinkeſt thou* (ſaith he unto him) *that I cannot now pray to my Father, and he will give me more than Twelve Legions of Angels?* but it is ever apparent, in all the Proceedings of our Saviour Chriſt, whilſt he lived in this World, that he never liked, in any, the Reſiſtance of Civil Authority by Force; or approved of any inconſiderate and raſh Zeal, bent againſt Magiſtrates, or any other Perſons; but was always ready to blame and check the ſame, as he did, when he found it in two other of his Apoſtles, who, to revenge an Injury offered to their Maſter, ſought to have had it puniſhed from Heaven. For when the *Samaritans* refuſed (upon conference and direction, we doubt not, of thoſe that were in Authority over them) to give Chriſt entertainment, and lodging in one of their Cities; *James* and *John* were ſo moved therewith, as they would needs have licence of him, to command that Fire ſhould come down from Heaven, as *Elias* did; ſhewing thereby, that in their Heat (if they had been able) they would have had them all deſtroyed. But our Saviour Chriſt, diſliking ſuch fiery and raſh Zeal, Luc. 9. 54, 55.

Zeal, rebuked them, and ſaid, *You know not of what ſpirit you are:* that is, in effect, as if he ſhould have ſaid, You may pretend *Elias*'s Fact, but you are far from *Elias*'s Spirit. He only executed the Judgment of God, as, by the Spirit, he was extraordinarily directed; whereas Ye have received no ſuch direction, but are only in your Paſſion and Heat ſtirred up to Revenge.

The Concluſion hereof is, That Chriſt, our Lord, all the time he remained here upon Earth, did not only, in his own Perſon, ſhew himſelf obedient to civil Authority, according to the ſaid fifth Commandment; but did likewiſe utterly condemn, in others, (upon every occaſion offered to him, throughout the Four Evangeliſts) all inconſiderate Zeal, and Oppoſition, againſt Temporal Magiſtracy. Inſomuch as concerning his own ſaid Obedience, when he was apprehended (notwithſtanding *Peter*'s Sword) he ſubmitted himſelf to the publick Officer, that was then ſent for him: and likewiſe being afterward carried to *Pilate*, (the Civil Magiſtrate, at that time, under the Emperour) and before him falſly charged, by his malicious Adverſaries, with Treaſon; he behaved himſelf in ſuch dutiful manner, as was fit and convenient for him, that truly had profeſſed ſubjection, and did in no ſort ſeek to decline his Power and Authority; either by alledging that he was not the Emperour's Subject, or that *Pilate* was not his competent Judge, or by uſing any other Tergiverſation or Evaſion: but acknowledged, very freely, his ſaid Authority to be lawful, and yielding himſelf thereunto, did confeſs that it *was given him from above.* John 19. 11.

CAN.

CAN. I.

AND therefore if any Man shall affirm, under colour of any thing that is in the Scriptures, either that the Doctrine of Grace in the New Testament doth more abolish the rules of Nature, or Moral Law of God, than it did in the Old; or that through Faith the said Law was not rather established than in any sort impeached; or, that because as many as believe are redeemed, and made free from the Curse of the Law, they are therefore exempted, and free from the obedience of the Law; or, that by the Incarnation of our Saviour Christ, obedience to the Fifth Commandment, touching honour due to Parents and Princes, was in any sort impeached, the rest of the Law being established; or, that our Saviour Christ having undertaken the fulfilling of the Whole Law (as far forth, at the least, as ever Mankind was bound to have fulfilled it) came short in this one Law, by exempting himself from any obedience due to the civil Magistrate; or, that he, having tied himself according to the said Commandment, as well to the obedience of the civil Magistrate, as the obedience which

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was due to his Parents, did not, Whilst he lived in the World, fulfil the Law Wholly concerning them both; or, that he did any Way, or at any time encourage the Jews, or any other, directly or indirectly, to Rebel, for any cause Whatsoever, against the Roman Emperour, or any of his subordinate Magistrates; or, that he did not very Willingly, both himself pay Tribute to Cæsar, and also advise the Jews so to do; or, that When he Willed the Jews to pay Tribute to Cæsar, including therein their duty of obedience unto him, he did not therein deal plainly and sincerely, but meant secretly that they should be bound no longer to be obedient unto him, but until by force they should be able to resist him; or, that he did not utterly and truly condemn all devices, Conferences and resolutions Whatsoever, either in his own Apostles, or in any other Persons, for the using of force against civil Authority; or, that it is, or can be more lawful for any private Persons, either of St. Peter's calling, or of any other Profession, to draw their Swords against Authority, though in their rash Zeal they should hold it lawful so to do, for the preservation of Religion, than it was for St. Peter for the preservation of his Masters Life; or,

that

that by Christs's Words above mentioned, all Subjects of What sort soever, Without exception, ought not by the Law of God, to perish With the SWord, that take, and use the SWord for any cause against Kings and Soveraign Princes, under Whom they were born, or under Whose Jurisdiction they do inhabit; or, that seeing our Saviour Christ Would not have the Samaritans to be destroyed With Fire from Heaven, although they Were at that time divided in Religion from the Jews, and refused to receive him in Person, it is not to be ascribed to the Spirit of Satan for any private Men to attempt by Gunpowder, and Fire from Hell, to blow up and destroy their Soveraigns, and the Whole State of the Country Where they were born and bred, because in their conceits they refused some part of Christ's Doctrine and Government; or, that Christ did not Well, and as the said Fifth Commandment did require, in submitting himself as he did to Authority, although he Was first sent for With SWords and Staves, as if he had been a Thief, and then afterWard carried to Pilate, and by him (albeit he found no evil in him) condemned to Death; or, that by any Doctrine or Example, Which Christ ever Matt. 26. 55.

taught, or hath left upon good Record, it can be proved lawful to any Subjects, for any cauſe of what nature ſoever, to decline either the Authority and Juriſdiction of their Soveraign Princes, or of any their lawful Deputies and inferiour Magiſtrates ruling under them; he doth greatly Erre.

CAP. III.

THIS many ways very plain and evident, that the *Jews* did expound all thoſe places of the Prophets, which do notably ſet forth the ſpiritual Kingdom of our Saviour Chriſt, to be meant of a temporal Kingdom, which he ſhould erect upon the Earth. And upon that falſe ground they did imagine, that when their expected *Meſſiah* ſhould come into the World, he was to advance them unto a glorious Eſtate here upon Earth, and to reign in the midſt of them as a moſt mighty and temporal Monarch. Which erroneous conceit, when *Herod* heard of the Birth of Chriſt, made him to fear leſt the new-born Babe ſhould deprive him of his Kingdom, and induced him thereupon to ſeek his deſtruction. Thence alſo did proceed, that when the People were ſo much moved with admiration of one of Chriſts Miracles, as that they uſed theſe words,

John 6. 14, 15. *This is of a truth the Prophet which ſhould come into the World*; they preſently deviſed how they ſhould make him their King. But Chriſt perceiving their drift, prevented their purpoſe by departing from them; as well obſerving and knowing, that their erroneous imagination of him. Nay the better ſort of thoſe that followed Chriſt, were not free from this erroneous cogitation;

as

as it appeareth by the Petition, that the Mother of *Zebedee*'s Children, made unto Christ, saying, *Grant that these my two Sons may sit, the one at thy right hand, and the other at thy left hand, in thy Kingdom.* It seemeth, by St. *Mark*, that her said two Sons, *James* and *John*, did join with their Mother, and made likewise the same Petition themselves, unto Christ, in their own Names. And it is plain, that the rest of the Apostles, having aspiring Minds to have been great Men in the World, (as dreaming of a Temporal Kingdom, that Christ was in time, to establish amongst them) when they heard this Suit, did begin, as the Evangelists testifie, to disdain at *James* and *John*, for seeking, in that sort, to prefer themselves before them; some of them perhaps thinking themselves more worthy of those two great Dignities, than either of them were. But our Saviour Christ, finding these carnal Imaginations amongst them, did throughly reprove them, for those their vain conceits; and did make it well known unto them, how far they over-shot themselves, when they supposed that he should become a Temporal King; or that they themselves should be honoured by him with Temporal Principalities. Which Course also our Saviour Christ held, when (as St. *Luke* saith) *There arose a strife amongst the Apostles, which of them should be the greatest.* For then, they persisting in their former Errour, he did again renew his Reproof (if this were a several contention from the former) saying unto them, *The Kings of the Gentiles reign over them, and they that bear rule over them, are called Benefactors*, (as using to reward their Servants with great and extraordinary worldly Preferments;) or as St. *Matthew* recordeth Christ's Words, (whether upon this, or the former Occasion mentioned, it is not greatly material, because they are all one in sense) *Ye know that the Lords of the Gentiles have Dominion over them, and they that are great, exercise authority over them*: *but* (saith Christ) *it*

Matth. 20. 21. Mar. 10. 35, 41.

Luc. 22. 24.

Mat. 20. 25, 26.

ſhall not be ſo among you. But whoſoever will be great among you, let him be your ſervant; even as the Son of Man came not to be ſerved, but to ſerve: or as St. *Luke* hath Chriſt's words, *Ye ſhall not be ſo:* that is, Ye ſhall not live as Kings upon the Earth, nor have ſuch worldly Eſtates, as that thereby ye might have occaſion to vaunt in the World, what great Benefactors you have been, in advancing your Followers, to this or that Dukedom, according as great Kings and Monarchs are accuſtomed to deal with their Servants, and principal Subjects: but let the greateſt amongſt you be as the leaſt, and the chiefeſt as he that ſerveth. *For who is greater? he that ſitteth at the table, or he that ſerveth? Is not he that ſitteth at the table? and I am among you as he that ſerveth.* By which words of our Saviour, it is very manifeſt, how far he was from challenging to himſelf any worldly Kingdom; and how much his Apoſtles were deceived, in apprehending what great Men they ſhould become, by being his Followers and Diſciples.

To this purpoſe much more might be here alledged by us: as alſo, it would not be forgotten, what we have before obſerved in the former Chapter, tending to the ſame effect; in as much as Chriſt having made himſelf ſubject to the Obedience of the Fifth Commandment, which tied him as well to be a Subject unto the Emperour, under whom he was born, as to the obedience of his Parents; did thereby ſhew himſelf to be no temporal Monarch. Howbeit, all this notwithſtanding, there are ſome ſo much addicted in theſe days unto the ſaid erroneous opinion of the *Jews*; as for the advancement of the glory of the Biſhop of *Rome*, they will needs have Chriſt to have been here upon the Earth a Temporal King; Affirming, "that upon his "Nativity all the Kings in the World loſt their Regal "Power and Authority, all their Kingdoms being de-"volved unto him; and that they could no longer "poſſeſs

" poſſeſs them by any Right, Intereſt, or Title, until " they had again reſum'd them from him, as he was " Man, and forſaken their ancient Tenures, whereby " they had held them of him, as he was God. Inſo-much as ſome of them ſay in effect, that neither *Auguſtus Cæſar*, nor *Tiberius*, his Succeſſor, were lawful Emperours, from the time of Chriſt's Birth for above the ſpace of thirty years, until our Saviour had required the *Jews* to pay Tribute to *Cæſar*: as if in ſo doing *Tiberius* had again received thereby his former right to the Empire; and that thereupon he was from that time forward to hold it of Chriſt, as he was Man. In which erroneous conceits theſe Men proceed further than ever the *Jews*, or the Apoſtles in their weakneſs did. For the *Jews* never imagin'd of their *Meſſiah*, that when he came into the World he ſhould aboliſh all civil Government amongſt the Gentiles, and be a temporal King to Rule all Nations; or that as many Soveraign Kings and Princes, as ſhould from that time forward deſire to rule their Subjects by any lawful Power and Authority, muſt receive and hold the ſame from (the ſaid *Jews*) their temporal Kings: but did reſtrain their conceits within more narrow bounds, thinking, that their *Meſſiah* ſhould not have ſuch intermedling with the Gentiles, but only reſtore the Kingdom of *Iſrael*, which had for a long time been miſerably ſhaken, and rent in pieces, and live in that Country amongſt them in a much more glorious form and ſtate, than any of their Kings before him had done. And yet notwithſtanding, theſe the ſaid Perſons, having inconſiderately ſo far overrun the *Jews* in their Follies; are poſſeſſed nevertheleſs with ſome Imaginations (no doubt) that becauſe the Pope doth either applaud, or wink at their proceedings, they may in time make it probable to the ſimpler ſort (who when force is to be uſed, do bear the greateſt ſway) that as all Emperours and Kings, forſooth, held their Kingdoms from Chriſt, as he then was,

was, and ſtill is Man; ſo ought they now in theſe days to hold them of the Pope, in that (if Men might ſafely believe them) our Saviour Chriſt did (as they ſay) after his Aſcenſion, beſtow all ſuch Worldly Dominions upon St. *Peter*, and conſequently upon his Succeſſors, the Biſhops of *Rome*; and that now all Worldly Principalities are theirs, and muſt be held of them, as they were before of Chriſt after his Incarnation, by as many Kings and Princes as deſire to hold their Kingdoms by any right title.

But theſe are Men not to be feared; For to ſay the truth of them, they are all of them in effect, either but groſs and unlearned Canoniſts, or elſe but new upſtart and ſottiſh *Nerians*, and of great affinity with the Canoniſts; who meaning (as it ſeemeth) to outſtrip the *Jeſuits*, do labour as much to make the Pope a Temporal Monarch, as the Jeſuits have done for his pretended Spiritual Soveraignty: whoſe endeavours are altogether (as we ſuppoſe) to be contemned; in that both the ſorts of them, as well Canoniſts as *Nerians*, are more voluminous in their Writings than ſubſtantial; filling them principally with very idle and ridiculous Canons and Decrees of the Pope's own making; and having no true feeling, or ſenſe of Divinity, do handle the Scriptures, when they have leiſure to come unto them, with ſo foul and unwaſhed hands, as that their Maſter either is, or ought to be aſhamed of them, in that he permitteth their ſo abſurd Books to come abroad into the World.

Beſides, it will not a little hinder their credit (if it make them not a ſcorn to all Poſterity) even amongſt ſuch Men as have otherwiſe made themſelves Vaſſals to the See of *Rome*; becauſe the ſaid *Jeſuits*, and ſome others, not to have been deſpis'd for their learning, whilſt they had ſtrived to advance the Pope's Supremacy in Cauſes Eccleſiaſtical, have themſelves (in a manner) broken the Neck of his fondly-conceited temporal Monarchy.

narchy. "Some of the chiefeſt among them affirming "very peremptorily, That our Saviour Chriſt, as "Man, was never a temporal King upon Earth; nor "ever had any ſuch temporal Authority, or Govern- Bellarm. de "ment, as doth appertain unto Kings and Soveraign ſum. Pontif. l. 5. "Princes. We will ſet down ſome words of one that is of eſpecial Authority amongſt them; not becauſe we intend to ground any thing upon them, but for that they are true, and may perhaps be of more force than ours are like to be with ſome kind of People; the rectifying of whoſe hearts in the truth we tender as much as we do our own. "Chriſt (ſaith he) did not take "Kingdoms from them whoſe they were; for Chriſt "came not to deſtroy thoſe things that were well ſet- "led, but to make them better. Therefore when a "King is become a Chriſtian, he doth not loſe his "Earthly Kingdom, but procureth a new Intereſt to "a Kingdom that is Eternal. Otherwiſe the benefit of "Chriſt ſhould be hurtful to Kings, and Grace ſhould "deſtroy Nature. And again; Chriſt, as he was Man, "whilſt he lived upon the Earth, neither did, nor "would receive any Temporal Dominion. And again, "I ſay, that Chriſt was always, as the Son of God, a "King and Lord of all Creatures, in ſuch ſort as his "Father is: but this Eternal and Divine Kingdom "doth not abolliſh the Dominions of Men. Again; I "affirm not (ſaith he) that Chriſt, as he was Man, "could not, though he would, and had thought it ex- "pedient for him, have received Regal Authority: "but yet I ſay, that he would not, and therefore that "he did not receive, nor had, not only the Execution of "any Lordſhip or Regality, but neither the Authority "or Power of any Temporal Kingdom. Again, Chriſt, "as he was Man, had no Temporal Kingdom, neither "by Inheritance nor by Election, nor by Conqueſt, "nor by any ſpecial Gift of God: and therefore he con- "cludeth, that Chriſt had no Temporal Kingdom at "all;

" all; becauſe every ſuch Kingdom is gotten by one of " the ſaid four means. Again, ſaith he, Chriſt never uſed, " in this World, any Regal Power: He came to mini- " ſter, and not to be miniſtred unto; to be judged, " and not to judge. And again; Regal Authority " was neither neceſſary nor profitable to Chriſt; but " plainly idle and unprofitable. For the End of his " coming into the World, was the Redemption of " Mankind: but to this end Temporal Power was not " neceſſary, but only Spiritual. Laſtly, All the pla- " ces of Scripture almoſt, (ſaith he) where is a Trea- " ty of the Kingdom of Chriſt, ought neceſſarily to " be underſtood of his Spiritual and Eternal Kingdom: " and therefore it cannot be deduced out of the Scri- " ptures, that Chriſt had any Temporal Kingdom. So as, in this Man's Judgment, neither St. *Peter*, for his time, nor ſince, any of his Succeſſours, did ever receive any Temporal Kingdoms from Chriſt, (he himſelf being never poſſeſt of any, as he was Man) either to retain, in their own hands, or to commit the Execution of them, as in their Right, to other Kings and Temporal Monarchs.

But to omit the further proſecution of this *Loyoliſt*'s ſaid Poſitions, delivered truly in this point, more at large, and proved by ſundry Arguments in his Book, quoted by us: becauſe he is a Man (though he be a *Cardinal*, and of great Eſtimation with his own Soci- ety) whoſe Credit ſeemeth to decay, eſpecially with the ſaid Canoniſts, and others of that like Crew. For if the reſt ſhall hereafter proceed with him, as One of them hath already done (by perverting the whole driſt of his Diſputation, in that behalf, very childiſh- ly and groſly) he will be driven, e'er it be long, to range himſelf in the Troops of ſome, who are falſly ſuppoſed Hereticks; in that the ſaid grave Canoniſt is ſo couragious, as he dareth to adventure the pronoun- cing of a Curſe, of the greateſt nature, againſt him,

by

by name, even *Anathema ſit*, and therefore We will clear our hands of him, and drawing to an end, in this matter, leave the Concluſion of it unto Chriſt himſelf; who knew his own Eſtate, when he lived here in the World, as well as any Canoniſt, either by Birth of *Padua*, *Naples*, or *Rome*, or of any other City or Countrey whatſoever.

It is true that our Saviour Chriſt, as ſoon as he was born, was a Spiritual King, not only over the *Jews*, but alſo over all Nations. And therefore, when at the time of his Arraignment, before *Pilate*, though in ſcorn the *Jews* termed him King, and that indeed he could not truly have denied it; yet he did not equivocate therein, but confeſſed unto them, what manner of King he was. For *Pilate* ſaying unto him, *Art thou the King of the Jews?* and telling him that *the Jews and High-Prieſts had delivered him into his hands*; *Jeſus* anſwered thus, *My kingdom is not of this World: if my kingdom were of this World, my Servants would ſurely fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.* As if he ſhould have ſaid, I am no Temporal King, nor have any Temporal Kingdom, in this World: for if I had, my Subjects (no doubt) would never have ſuffered me to come to this diſtreſs: or if it had been my hap, ſo to have been diſhonoured, as now I am; they would (out of all doubt) have fought on my behalf, as all dutiful Subjects are bound to do, when the Perſons of their Sovereigns ſhall be in any danger. But my Kingdom is of another Nature: it is no Temporal Kingdom; either of this World, (that is, ſuch a Kingdom, as thoſe who are Temporal Kings do poſſeſs) or from hence, that is, my Kingdom requireth no worldly Aſſiſtance; the World hath given me no Subjects, neither have I any worldly Eſtate or Poſſeſſions; ſo as it might be affirmed truly, either of me or of my Kingdom, that John 18.36.

either for the Dignity of my Perſon, or the ſtrengthning of my Government, I have any thing hence, that is, from the World.

CAN. II.

AND therefore if any Man ſhall affirm, under colour of any thing, that is in the Scriptures, either that the Jews did not erre, in conceiving that their Meſſiah, When he came into the World, ſhould as a Temporal Monarch, reign amongſt them; or that the Apoſtles themſelves were not ſomewhat tainted with ſuch like imaginations; or, that Chriſt's Anſwers to his ſaid Apoſtles, did not ſufficiently ſhew unto them, that he came not into the World, to erect for himſelf a temporal Kingdom, and that therefore they were not to expect from him ſuch Worldly preferments, as they had dreamed of; or that the Son of God, in that he was made Man, did by his bleſſed Nativity deprive all the Civil Magiſtrates, in the World, of that Power and Authority, which he had formerly given unto them, as he was God; or that Chriſt, as he was Man, was, by his birth, made a Temporal King over all the World; or that all Temporal Princes, and Sovereign

vereign Kings, were thenceforth bound to hold their several Countries, and Kingdoms no more under Christ, as he was God; but as being Man, he was become a Temporal Monarch over all Nations; or that the Emperour Tiberius, who then reigned, did govern the Empire for the space of above fifteen Years, without any lawful Authority, until our Saviour Christ willed the Jews to give unto Cæsar those things that are Cæsar's; or that Christ having willingly undertaken, for our sakes, the fulfilling of all the Law, (and consequently of the Fifth Commandment) did not hold it to be a part of his Office to obey the Emperour, upon whom he had, as he was God, bestowed such lawful Authority, as did appertain unto his Government; or that either Christ's fact, in paying of Tribute, or his Words, in willing the Jews to give unto Cæsar those things that were Cæsar's, did then import that neither Obedience, Tribute, Custom, nor any other Duty of Subjection, did, until that time, belong to the Emperour, as being ~~thitherto, by Christ's Birth,~~ deprived of all his Regal Authority; or that it is not a great Impiety, in any Political Respect

whatsoever, for any Man, to maintain, when Christ saith, his Kingdom is not of this World, that it was a Worldly and Temporal Kingdom; or when Christ saith, his Kingdom was not from hence, that it was, notwithstanding, as a Worldly Kingdom, from hence, as having all other Kings and Princes here in the World, as Vassals, in that respect, and subject unto it; he doth greatly Erre.

CAP.

CAP. IV.

The ſum of the Chapter following.

That our Saviour Chriſt in working our Salvation, whilſt he lived upon the Earth, conformed himſelf wholly, and his obedience unto the Eccleſiaſtical Government, and Laws of the Church then in force; inveighed not with any bitterneſs againſt the High-Prieſts, though they were his Enemies, and in many points faulty; but had ever a great reſpect of them, in regard of their Authority; made no new Laws when he expounded the old; erected no particular Congregations, or Churches apart from the Congregations and particular Churches of the Jews; *but did together with his Apoſtles and Diſciples, join with the Church of the* Jews *in their publick worſhip and ſervice of God; omitting no one circumſtance, Ceremony, or duty, undertaken voluntarily by him, which he did not very throughly perform, even with the loſs of his Life.*

AS our Saviour Chriſt, whilſt he lived in the World, did no way diſturb the civil ſtate, but upon every fit occaſion did ſubmit himſelf unto it: So may it be truly ſaid of him concerning the State Eccleſiaſtical, formerly by God himſelf eſtabliſhed, and remaining ſtill among the *Jews* (though in a very corrupt manner) that he did in every thing, thereunto by the Law of God appertaining, conform himſelf unto it, while it laſted: I ſay, while it laſted; becauſe upon his Death there was a great alteration. According to the Eccleſiaſtical Laws, then (whilſt he lived) in force, he was firſt Circumciſed, and ſo made himſelf *ſubject to the fullfilling of the whole Law.* Then (as the Law did likewiſe require) he was brought by his Mother to *Jeruſalem*, to be preſented to the Lord, and to Levit. 12. 3.

have

have an Oblation (ſuitable to their poor Eſtate) of a
Exod. 13. 13. pair of Turtle-Doves, or two Pigeons, offered to God
Num. 18. 16. with the price of Redemption for him, in that he was a Manchild, and the firſt-born. There were no kind of ſolemn Feaſts appointed by the Law, which he honoured not with his preſence according to the Law. Nay he was pleaſed to be preſent at the Feaſt of the
Deut. 16. *Dedication of the Temple*, which was inſtituted by *Ju-*
Joh. 10. 22, 23. *das Maccabæus*, and his Brethren: as well to teach all Poſterity, by his Example, what godly Magiſtrates may ordain in ſuch kind of Cauſes; as alſo how things ſo ordain'd, ought to be obſerved. And as he was Circumciſed, ſo did he celebrate and obſerve the chief Feaſts of the *Paſsover*: omitting nothing, which either on the behalf of the *Jews*, or for our ſakes, he had undertaken to perform. And although the Prieſts in thoſe days were very far out of ſquare, and that our Saviour Chriſt had very juſt cauſe in that reſpect to have reprov'd them ſharply, as other Prophets had often dealt with their Predeceſſors: yet he did ſo much regard them, by reaſon of their Authority, ~~unleſs~~ he & loas He ſhould otherwiſe have ſeem'd to have contemned both them and it; as he did rather chooſe to let them under-
Matth. 21. 16. ſtand their offences by Parables, than by any rough re-
—25. 28. prehenſion: ſtill upholding them in their credits and authority, as by the Law of God in that behalf it was provided. When amongſt many other his wonderful great Miracles, he had healed certain Lepers, he bad
Matth. 8. 4. them go *ſhow themſelves to their Prieſts*; becauſe they were appointed Judges by the Law to diſcern the cu-
Mark 1. 44. ring of that Diſeaſe, before the Parties (though indeed healed of it) might intermingle themſelves with the
Luke 5. 14. reſt of the People; and did further require them to
—17. 14. *offer for their cleanſing thoſe things, which* Moſes *had commanded in teſtimonium illis*; that is, that ſo the ſaid Prieſts might plainly ſee, both that he was a Keeper of the Law, and alſo, that he had healed them, and ſo be driven

driven to repent them of their incredulity, or at the leaſt prevented thereby from ſlandering either him, as a Breaker of the Law, or that which he had done for them, as if he had not throughly healed them. Neither is it any way repugnant hereunto, that when our Saviour Chriſt found chopping and changing, by buying and ſelling in the Temple, he made a Scourge of ſmall Cords, and drave them thence with the Sheep, Oxen, Doves, and Money-Bags; forbidding them to *make his Fathers Houſe an Houſe of Merchandiſe.* For he did not thereby, in any ſort, prejudice the Authority of the Prieſts (who ſhould chiefly have prevented ſuch groſs abuſes, and traffick in the Temple) as if he had done the ſame, either as a chief Prieſt, or a Temporal King (according to ſome Mens fond imaginations) by any Pontifical, or Regal Authority: but his fact therein (howſoever it might ſhew the negligence of the ſaid Prieſts) did only proceed from his Divine Zeal, as he was a Prophet, and could not endure ſuch an abominable profanation of God's Houſe: many Prophets before him having done matters very lawfully of greater moment, through the like divine and extraordinary Zeal in them, without any impeachment of any Power, either Regal or Pontifical. Howbeit, that our Saviour Chriſt was oftentimes very vehement againſt the *Scribes* and *Phariſees*, it is plain and manifeſt, when joining them both together, he termed them *ſerpents*, the *Generation of Vipers*, and denounceth againſt them in one Chapter eight Woes, concluding thus, *How ſhould you eſcape the damnation of Hell?* The reaſon, that theſe Curſes and hard cenſures were jointly laid upon them, was becauſe they themſelves were joined together in all kinds of Impiety and Malice againſt Chriſt; and were neither of them, eſpecially the *Phariſees*, any Plants of God's Plantation. For whilſt not only the *High-Prieſts* were ſtill in Faction and Fury one againſt another, as well for the getting, as the keeping that high

John 2.15.

Matth. 23.

high preferment; and that many of the inferiour Prieſts were either ſiding amongſt themſelves for one Party or other, or elſe more idle and negligent in diſcharging of their duties than they ought to have been; theſe two Sects thruſt themſelves into the Church, and through their Hypocriſy ſo prevail'd with the People in ſhort time, as the Prieſts afterward either could not, or would not be rid of them: becauſe on the one ſide they thought it in vain to ſtrive with them, they were ſo backed; and on the other ſide they found them ſo diligent in diſcharging of thoſe duties, which did appertain to themſelves, and withal ſo careful to uphold the ſtate and authority of the Prieſthood. "By means "whereof they grew very ſhortly into ſo great eſtima-
Joſ. Antiq. l. 18. c. 2. "tion, that (as one writeth of the *Phariſees*) whatſo-"ever did appertain to publick and ſolemn Prayers, "and to the worſhip of God, it was done according to "their interpretations, and as they preſcribed. And the *Scribes* being likewiſe Doctors, and Expounders of the Law, and concurring ſtill with the interpretations, and preſcriptions of the *Phariſees*, came not by that policy in their credits and reputation had of them, far ſhort behind them. The diſtinction between them may well be expreſt by comparing the *Phariſees* unto the *Divines* amongſt our Adverſaries, who take upon them to ſearch out more throughly the myſteries of the Scriptures; and the Scribes to their *Canoniſts*, who in reſpect of their ſaid Divines, are but Novices in God's word, and Applauders to the Pope's Decrees, as the *Scribes* were, being compar'd to the *Phariſees*, in that they held it for a principal part of their office, to uphold and maintain, as much as they could, the Traditions of the *Phariſees*, and did only take upon them to deal with the bark and literal ſenſe of *Moſes*'s Law, leaving the more profound knowledge and myſtical Interpretation of them unto the ſaid *Phariſees*. But the Iſſue of the labours of both theſe Hypocritical Sects was ſuch,

ſuch, as being blinded with their own devices, they became to be the ſpecialleſt Enemies that Chriſt found upon the Earth, and oppoſed themſelves moſt againſt him. And yet notwithſtanding, becauſe he found them in ſo great Authority, and perceived how the knowledge of the Law, which ought to have been received from the lips of the Prieſts, did then depend upon the lips of the *Scribes* and *Phariſees*, he did neither blame them for it, nor impugn the ſaid Authority. Inſomuch as the multitude being many ways factious, and (though very ignorant) were become great Queſtioniſts, touching the Points of the Law; he referred them, with a very good Caution, to the *Scribes* and *Phariſees*, to be inſtructed by them, ſaying, *The Scribes and Phariſees ſit in Moſes's ſeat: all therefore whatſoever they bid you obſerve and do, that obſerve and do; but after their works do not, for they ſay, and do not.* Whereby it appeareth, how reſpectful our Saviour Chriſt was for the free paſſage and obſervation of *Moſes*'s Law; in that he was content that the *Scribes* and *Phariſees* (notwithſtanding he knew their Hypocriſie and Corruption, and how they had come by that Authority, which they then enjoyed) ſhould yet inſtruct the People under them; ſo as the People did beware of their wicked Converſation, and approved no reſolutions, that they might receive from them, which were not firſt proved unto them out of the Laws of *Moſes*, and were fit to proceed from his Seat.

Touching which laſt point of *Moſes*'s Law, and how nothing ought to have been taught out of *Moſes*'s Seat, but that, which *Moſes*, by the direction of the Holy Ghoſt, had preſcribed; for as much as our Saviour Chriſt did well ſee, and underſtand how the *Scribes* and *Phariſees*, had, by their falſe Interpretations and Gloſſes, perverted and corrupted the true ſenſe and meaning of divers of *Moſes*'s Laws, he was greatly moved therewith, and did take great pains to refute the ſaid falſe

gloſſes and interpretations, and to reſtore to the Laws mention'd their true ſenſe and original meaning. Wherein, although by his ſtrict Expoſition of thoſe Laws he might ſeem (to ſome not well advis'd) to have ſo extended and enlarged the meaning of them, as if he had thereby preſcribed ſome new points or laws of greater perfection than were originally contain'd in the true meaning of the old; yet we cannot find, how either the ſaid points may otherwiſe be termed new, than as Gold firſt purified and fined, after it hath either in time grown ruſty, or been by falſe mixtures cunningly corrupted, may be called new gold, when it is again purged from the ſaid falſe mixtures and refin'd; Or how the obſervation of them can bring with it to Men any greater perfection in the New Teſtament, than God himſelf did expect of his Servants in the Old Teſtament, by their obſerving of the ſaid Laws (ſo expounded by Chriſt) in their ancient ſenſe and meaning, which they firſt had, when by his appointment *Moſes* did give them unto them. For if in proper Speech he had made any new Laws, coming only to fullfil the old, as himſelf in a true ſenſe affirmed, the *Jews* might have had ſome good colour to have blamed him; in that, during the continuance of their Eccleſiaſtical Government, if any new Laws had been then to have been made touching the worſhip of God, the Authority in that behalf was limited by God himſelf unto their own Church-Governours. Again, conſidering that the Son of God in taking our nature upon him, did ſo make himſelf of no reputation, as being (of his own goodneſs towards Mankind) a Servant to his Father, he became (to do his will) *obedient unto the death, even the death of the Croſs*; It cannot well be imagined by any, that have any true underſtanding of the Scriptures, that the Son of God, having ſo debaſed himſelf (as is aforeſaid) did ever think in that his ſo admirable humiliation, of any Rules, or new Laws of greater

greater perfection than he had before required and preſcribed unto his true Servants and Children, as he was God in Majeſty and Glory, without any ſuch Exinanition, as the Apoſtle ſpeaketh of. The obedience and duty which Almighty God ever did, or ever will require of his Servants, was, and is always to proceed, as well from their hearts, as from any other external actions. Inſomuch, as if it fell out (as it may at ſometimes) that they cannot perform their ſaid duties, in reſpect of ſome impediments that will hold them from Chriſt: In that Caſe, be it riches, they are to leave them; their Eyes, their Hands, or their Feet, they are to cut them off; Nay be it their Blood, their Hearts, and Lives, they are rather, than to forſake their God, and his Chriſt, to yield them all in this World, with what ignominy ſoever, to the end they may receive them again with glory in the Kingdom of Heaven: Than which great obedience and perfection, what can be imagin'd greater? Or who is there in the World, that truly profeſſeth Religion, who in that Caſe is exempted from it? Certainly, we think, none, of what Eſtate and Condition ſoever they be; but do rather hold, that as they, who ſhall yield up their Lives under pretence of any extraordinary perfection (ſaving in the Caſe above-expreſſed) are far from that which they make ſhew of, but are rather to be accounted deſperate; ſo are they, in our Judgments, to be reckoned Men of very extraordinary humours, and moſt ignorant Perſons, if not ſuch counterfeit Hypocrites, as were the *Scribes* and *Phariſees* in profeſſing extraordinary auſterity of Life, that they might be the better eſteem'd amongſt Men, who ſhall without any neceſſity, either pull out their Eyes, or cut off their Feet and Hands, or forſake their Riches and Worldly Eſtates, as bleſſings of God not compatible, but repugnant to that perfection which God doth require at any Man's hands.

It is not our purpoſe to proſecute all thoſe particulars mention'd in the Evangeliſts, wherein our Saviour Chriſt ſhew'd his Obedience: there being in effect nothing that he did, which was not either figur'd in the Law, or foretold by the Prophets, that he ſhould perform. The time of his Incarnation, with the manner of it; his Entertainment in the World; his diligence in Preaching; his whipping, blows, and ſcorns offer'd unto him; the Wounds of his hands, feet and ſide; the beginning and progreſs of his Spiritual Kingdom; the ſeveral duties appertaining to him, as he was a Prophet, and likewiſe as he was our High-Prieſt, the Inſtitution of Baptiſm, and of Chriſt's laſt Supper; his Righteouſneſs and Mercy; his Death, with the manner of it; his Reſurrection and Aſcenſion, with a number of other points; they were all foreſeen, figur'd, and deſcribed by the Holy Ghoſt in the Scriptures; and were accordingly, with admirable Patience, Humility, Obedience, Courage, Zeal and Alacrity executed, undergone, and accompliſhed by him in ſuch manner and ſort, with the obſervation of all neceſſary circumſtances, and by ſuch degrees, as from the beginning were limited and thought fit for ſo great a work. For all things could not be done together by him, and at once. Although after his Baptiſm he Preached moſt diligently, wrought ſtrange Wonders, and did chuſe, to aſſiſt him, his Twelve Apoſtles, and Seventy Diſciples, who did likewiſe preach, baptize, and wrought Miracles in his Name: yet neither he, nor they did collect any particular Church or Churches, apart from the Synagogues of the *Jews*; but held Society and Communion with them, in all things, that did belong to the outward Service and Worſhip of God: becauſe, until his Paſſion, as well the Ceremonies of the Law, as the *Aaronical* Prieſthood, together with the Authority, thereunto appertaining, were all of them in force; and therefore it was not lawful, whilſt the Old Church did ſtand,

ſtand, to have erected a New. Moreover it is not to be doubted, but that as before Chriſt's Incarnation there were many faithful and godly Perſons, that believed in Chriſt, to come, and by that their Faith were ſaved: ſo there were many ſuch Believers, after his Incarnation, who were likewiſe the Children of God, though they were ignorant (for a time) that Chriſt, when he was come, was the *Meſſiah*, whom they expected: none of the *Jews* ſo believing, being in ſtate of Damnation, until after they had ſeen Chriſt, heard him preach, been preſent at his Miracles, or at the leaſt had received full inſtruction of them all from his Apoſtles and Diſciples, they did notwithſtanding reject him. In which reſpect, the true Believers amongſt the *Jews*, in thoſe days, might not well have been diſtinguiſhed into ſeveral, and different Congregations, or particular Churches, without many great and apparent Inconveniencies, but this Point is yet plainer, in that the *Jews*, who believed, at that time, that Chriſt, whom they ſaw, and heard, was the true *Meſſiah*; were, notwithſtanding, ſubject to the Obedience of thoſe Ceremonial and Levitical Laws, which did concern them every one in his Calling, which doth appear by the Examples of Chriſt himſelf and his Apoſtles: who, although they were baptized, did not ſever themſelves from the manner of Worſhipping of God in thoſe times. Inſomuch as firſt they did celebrate together the Feaſt of the *Paſſover*, before our Saviour Chriſt made them Partakers of his laſt Supper. Neither is it to be queſtioned, but that many, who did believe in Chriſt, (their and our Saviour) then amongſt them, had new born Children, before his Paſſion, which were as well circumciſed as baptized. For then, as Circumciſion was not repugnant to Baptiſm, no more was Baptiſm any Impediment to Circumciſion, being both of them ſo united together, and qualified, as they could not well be ſever'd, during the Continuance of the Levitical Law, and Prieſthood.

We

We grant, that upon our Saviour Christ's Birth, and further proceedings in the execution of his Office, not only the Jewish Ceremonies, but in like sort their Priesthood began both of them to shake, and did, after a sort, draw near to their End: but until our Saviour Christ said upon the Cross, *It is finished*, and that the *vail was rent in twain, from the top to the bottom*, they neither of them had utterly lost their *Levitical* Natures, Power and Authority. And therefore it must be held, that although, by the preaching of our Saviour and of his Apostles, many Mens hearts were drawn to believe that Christ was the *Messiah*, whom they expected, and that they were thereby made actually Partakers of many of those Mercies, which, by Figures, and Sacrifices had been formerly set out unto them; as also, that in regard thereof, they might be termed, in a right, good sense, the beginning of a New Church: yet did they, neither in respect of their Faith and Baptism, make any Separation, but were only the better part of the old Church: nor might they, in regard of either of them, have lawfully exempted themselves from the Government of it. Which is further manifest by the words of our Saviour Christ himself, when he saith thus; *If thy Brother trespass against thee, go, and tell him his fault between thee and him alone. If he hear thee, thou hast won thy Brother. But if he hear thee not, take yet with thee one or two, that, by the mouth of two or three Witnesses, every word may be confirmed. But if he will not vouchsafe to hear them, tell it unto the Church.* For by the Church, in this place, the Ecclesiastical Courts established amongst the *Jews*, at that time, must (as we think) be understood, there being then no other Courts, of that Nature, amongst them, which had any Authority to punish any such obstinate Persons, as Christ there speaketh of. So as our Saviour Christ did here refer the Parties, offended by some of their Brethren, to the said Ecclesiastical Courts; in the same respect and sense,

John 19. 30.
Matth. 27. 51.
Matth. 18. 15.

and

and no otherwiſe, than he ſent the Lepers (whom he had healed) to the Prieſts, according to the Law; or when he referred the multitude to the *Scribes* and *Phariſees*, to be inſtructed by them, becauſe they *ſate in Moſes's Chair*. Beſides whatſoever is ſpoken by the Evangeliſts, of the *Church that ſhould be built upon a Rock* ſo ſtrongly, as that the *Gates of Hell ſhould not be able to prevail againſt it*; or of the Power and Authority *to bind and looſe*, by Cenſures, or otherwiſe: that is no way to be applied to the ſaid Church or *Sanhedrim*, mentioned by St. *Matthew*, or to any particular Aſſembly of Chriſtians, either before the Paſſion of Chriſt, or afterwards; but was only ſpoken and delivered, by way of Prophecy, of the *Catholick Church*, which, after the Reſurrection and Aſcenſion of our Saviour Chriſt, ſhould be eſtabliſhed in the World, in a more conſpicuous and univerſal ſort, than formerly it had been. And yet we do not deny, but that Chriſt, in the ſaid words, *Tell the Church*, meaning the *Jews* Courts, or *Sanhedrims*, might very well inſinuate, in that he called not thoſe Courts by their own Names, but termed them the *Church*, that, in ſuch caſes as there are by him mentioned, the Chriſtians, in time to come, ſhould accordingly repair unto their Eccleſiaſtical Courts, to be eſtabliſhed among them throughout the Chriſtian World, for Reformation of Offenders, and Satisfaction in Points of Religion; as the *Jews* of all ſorts (whether Believers or not) were bound, until the Death of Chriſt, to repair to their *Prieſts* and *Sanhedrims*, if either they meant to be truly inſtructed in the Laws, or to have ſuch manner of Offences lawfully puniſhed by thoſe kind of Cenſures, that Chriſt, in the ſaid place, ſpeaketh of.

But what ſhould we inſiſt ſo much upon this point, to prove that all the *Jews*, that either believed in Chriſt, or did reject him, were bound (before the Paſſion of our Saviour Chriſt) to be obedient to the Eccleſiaſtical Governours,

Governours, eſtabliſhed, by God himſelf, in that viſible Church: conſidering how careful our Saviour Chriſt was, upon every occaſion offered, for the preſervation of their Authority, whilſt it was to endure, and with what Humility he did ſubmit himſelf unto it? For being ſent for by them, he was content, at that time, to go unto them, and to be examined by them; when he had found them many ways before to be his mortal Enemies: and knew how at that preſent, they were plotting to take away his Life, by corrupting of *Judas* to betray him into their hands, and by ſuborning of falſe Witneſſes to accuſe him: as alſo, how, after they had examined him, they would uſe him moſt deſpitefully and ſcornfully, ſpit in his Face, and buffet him, beat him with Rods, carry him bound as a Malefactour, and deliver him to *Pilate* the Civil Magiſtrate; Likewiſe how they themſelves would be his Accuſers; how they would practiſe with the People to prefer *Barabbas*'s liberty (being a Murtherer) before his, and to cry out with them, to *Pilate*, *Let him be crucified, Let him be crucified*; *Crucify him, Crucify him*; their Outrage and Fury being ſo bent againſt him, as that they themſelves would have put him to death, if by the Laws of the *Romans* (whereunto they were then ſubject) they might have been permitted ſo to have done.

CAN. III.

AND therefore if any Man ſhall affirm, under colour of any thing that is in the Scriptures; either that our Saviour Chriſt whilſt he lived upon the Earth, was not obedient to the State Eccleſiaſtical, as he was to the Temporal: or, that all Chriſtians

Christians by his Example, are not bound to be as well obedient to their Church-Governours, as they are to their civil Magistrates: or, that Christian Kings have not now as full Authority to appoint some Festival Days of publick thanksgiving to God, in remembrance of some great and extraordinary mercies of his, shew'd unto them upon those days, as Judas Maccabæus had to ordain the Feast of the Dedication of the Temple to be yearly celebrated: or that, where any such Festival Days are appointed, the Subjects of every such King, ought not by Christ's Example, in celebrating the said Feast, to observe and keep them: or, that all the true Members of the Church are not taught by Christ's Example, in his observing of the Ceremonial Law, being then in force, that they likewise are bound to observe all such Constitutions and Ceremonies, as for Order and Decency, are with all due Cautions established in any particular Church, by the chief Governours of it, until it shall please them the said Governours, to abrogate them: or, that all Christians are not bound by Christ's Example, to refrain all bitterness of Calumniation and Detraction, and to deal temperately and mildly with their Ecclesiastical

Governours, in respect of their Authority, that it be not brought into contempt, though they find some imperfections, either in their Persons, or in their Proceedings; as he our said blessed Saviour, in the same respect, dealt with the Priests of the Jews, though they had many Ways transgressed, and were his mortal Enemies: or, that Christ, by Whipping Buyers and Sellers out of the Temple, did either impeach the Authority of the Priests, or practise therein any Pontifical or Temporal Power, as if he had been a temporal King, or did the same by any other Authority, than as he was a Prophet: or, that Christians are not now as strongly bound in doubts of Religion, to repair unto the chief Ministers and Ecclesiastical Governours, although they are not always tied to do as they do; as were the Jews in such like Cases bound to repair to them, that sate in Moses's Seat: or, that every true Christian, when for the said Cause he repaireth to the chief Ministers, and Governours of the Church, to be resolv'd by them, is any further now bound to depend upon such their Resolutions, than they are able to shew them unto him out of the Word of God; or than the Jews were bound to believe the Scribes and Pharisees,

Pharisees, though they sat in Moses's Chair when they taught them any thing which was not agreeable to that which Moses had commanded: or, that Christ's Example in condemning the false Interpretations and Glosses of the Scribes and Pharisees, and in restoring to the Law the true sense and original meaning of it, hath not ever since warranted learned and godly Men, when they found the Scriptures perverted by those that govern the Church, of purpose to make their own gain thereof, and to maintain their great Usurpations, to free the same by searching the said Scriptures from all such false Interpretations and Glosses, and to make plain (as much as in them did lie) the true sense and meaning of them: or, that our Saviour Christ, when he purged divers parts of the Law from the grosse and erroneous Expositions of the Scribes and Pharisees, did give any other sense and meaning of them; or infer upon it any new Rules of greater perfection, either as he was Man, or as he was a Prophet, than they had, and contained originally, when he first gave them to the Israelites, as he was God: or, that it is not an erroneous and fond conceit, like unto that of the Sectaries among the Jews (especially of the Pharisees)

for any sort of Persons, (no Way able to perform their duties to God, in such manner and sort as they ought) once so much as to imagine, that by the observation of their own rules, they are able to attain to greater perfection, than by the observation of God's rules: or, that it is not as vain and fond an imagination as the former, for any Christian Man to think, that the enjoying of such Possessions and Riches as God hath blessed him with, is repugnant to that perfection which God hath required at his hands; or that the same are otherwise incompatible with the said perfection, than in such cases only, when either they must leave their Worldly Estates, or Christ their Saviour: or, that our Saviour Christ, by laying of some grounds for the future estate of the Church after his Passion, did thereby erect any new Churches apart from that Church which was to continue until his Death: or, that the Example of Christ and his Apostles, in holding Society and Communion with the Jews, in the outward Worship and service of God, doth not condemn all such Sectaries as do separate themselves from the Churches of Christ, whereof they were once Members; the same being true Churches by lawful Authority established;

bliſhed, under pretence of they know not what new Chriſtianity: or, that there ought not to be now amongſt Chriſtians, Eccleſiaſtical Courts for Eccleſiaſtical Cauſes, as well as there were ſuch Courts amongſt the Jews for ſuch kind of Cauſes: or, that all Chriſtians are not now bound to repair, as well to Eccleſiaſtical Courts and Governours, for reformation of ſuch Offences, as are of Eccleſiaſtical Cognuſance, as the Jews were bound to repair to their Sanhedrims, to have thoſe Evils redreſſed that were to be reform'd by thoſe Courts: or, that as many as do profeſs themſelves to be true Imitators of Chriſt in their Lives and Converſation, are not bound to ſuch obedience unto their Princes and Rulers, how evil-diſpoſed ſoever they be, yea though they ſeek their Lives) as Chriſt ſhewed and performed, both to the Eccleſiaſtical and Temporal State of the Jews, at what time he knew they were plotting his Death; he doth greatly Erre.

CAP.

CAP. V.

The Sum of the Chapter following.

That our Saviour Chriſt, after his Reſurrection and Aſcenſion, did not alter the form of temporal Government, eſtabliſht by himſelf long before his Incarnation: and that therefore Emperours, Kings, and Soveraign Princes, though they were then Infidels, were nevertheleſs to be obey'd by the Subjects, as formerly from the beginning they had been.

IT hath been before obſerv'd by us, that our Saviour Chriſt, whilſt he lived in the World, was no temporal King, nor had any temporal Dominion, Court, Poſſeſſions, Regal State, Dukes, Earls, Lords, or any other Subjects, as other temporal Kings had, to obey and ſerve him. But perhaps after his Reſurrection, it was far otherwiſe with him. Indeed ſo it was; For whereas the Son of God, God himſelf, equal to the Father, by being made Man, did ceaſe to put in practice the Glory and Majeſty of his Deity in his humane Nature, otherwiſe than by doing ſuch Miracles as he thought neceſſary for the Converſion of thoſe who were to believe in him: Now after his Reſurrection and Aſcenſion, the ſtate of his humane Nature was become (as it may well be ſaid) much more glorious; becauſe his Divine Nature did communicate unto his Humane Nature. So many divine Dignities and operations of his Deity (in reſpect of the hypoſtatical Union betwixt them) as the ſame was capable of, without turning of his Divine Nature into his Humane Nature: It being always to be underſtood, that the ſaid hypoſtatical and real Union, notwithſtanding there was

was never any Confuſion betwixt the two Natures of Chriſt; both of them always retaining their diſtinct and eſſential Proprieties. Which ground obſerv'd, we may truly ſay, that the Attributes are admirable, which in regard of the ſaid Union are and may be aſcribed unto our Saviour Chriſt, as he is Man; eſpecially after his Reſurrection and Aſcenſion. For ſome ſhort proof hereof theſe following Places may ſuffice. Before our Saviour Chriſt commanded his Apoſtles *to go and teach all Nations, baptizing them in the name of the Father, the Son, and the Holy Ghoſt*; he told them, (leſt they ſhould have doubted whether he had any Authority to make them ſo large a Commiſſion) *that all power was given him in Heaven, and in Earth.* Matth. 28. 18. He alſo was before (as the Holy Ghoſt teſtifieth of him) *made Heir of all things*, Hebr. 1. 2. and ſo had a true Intereſt in them; and after his Reſurrection, had the full poſſeſſion of them. *We ſee Jeſus* (ſaith the Apoſtle) *crown'd with glory and honour.* Hebr. 2. 9. And again, *When God raiſed up Jeſus from the dead, he ſet him at his right hand, in heavenly places, far above all Principality and Power, and Might and Domination, and every Name that is named not in this world only, but in that alſo which is to come; and hath made all things ſubject under his feet.* Eph. 1. 20, 21, 22. And again, *The kingdoms of this world are our Lord's and his Chriſt's.* Apoc. 11. 15. And again, *The lamb is Lord of lords, and King of kings.* —— 17. 14. And to conclude, *He hath upon his garment, and upon his thigh, a name written, The King of kings, and Lord of lords.* —— 19. 16.

Howbeit, all that we have hitherto ſaid notwithſtanding, though all the World doth actually appertain to our Saviour Chriſt (now in Glory) as he is Man, in reſpect of the ſaid Unition, or hypoſtatical Union: yet did he not alter, after his Reſurrection and Aſcenſion, the manner of temporal Government, which he had ordained throughout the World before his Incarnation, as he was God (his humane Nature being inveſted by the power of his Divinity in manner before expreſt with all

all his ſaid Glory, and Authority :) but doth ſtill continue the ſole Monarch over all ; diſtributing that his univerſal Kingdom, as formerly he had done, into divers Principalities and Kingdoms, and appointing temporal Kings and Soveraign Princes, as his Subſtitutes and Vicegerents to rule them all by the Rules and Laws of Nature, if they be *Ethnicks*, or if *Chriſtians*, then not only by thoſe Rules, but alſo as well by the Equity of the Judicial Laws, which he gave to the *Jews*, as by the Doctrine of the Goſpel, more throughly opened and delivered with all the parts of it, by himſelf and his Apoſtles, than in former times it had been. Of Chriſtian Kings, we ſhall have fitter place to ſpeak hereafter. Now we will proſecute this point, concerning the Regal Authority of Princes that are Infidels, and conſider more particularly, Whether they did not, and ſo conſequently do not ſtill, as lawfully enjoy their Kingdoms and legal Soveraignties under our Saviour Chriſt, after his Reſurrection and Aſcenſion, as they did before, either of them ; and likewiſe as they did before his Incarnation ; according to that which we have delivered in the former Chapter. And the eſpecial Reaſon that moveth us ſo to do, is the audacious temerity of the before-named ignorant *Canoniſts*, and of their adherents, the new Sectaries of the *Oratory Congregation* : who, with the like Ignorance and Folly that they told us, how all Kings loſt their Intereſt and Authority over their Kingdoms, by the birth of our Saviour Chriſt, do furthermore endeavour very wickedly and ſottiſhly to pervert ſuch eſpecial places in the Apoſtles Writings, as are, moſt aparently, repugnant to their ſaid Fancy, or rather Phrenzy. To make their dealing with one place apparent, is ſufficient for our purpoſe. Whereas St. *Paul*, writing to the *Romans*, willeth them to *be ſubject to the higher Powers*, or teacheth them (as a late abſurd *Canoniſt* abridgeth the place) *Obediendum eſſe Principibus, that Princes are to be obey'd : He ſpeaketh not* (ſaith he) *de Ethnicis, as that place is corrupt-ly*

Rom. 13.

Dr. *Mart.* Tract. de Juriſd. par. 1. c. 24. n 38.

ruptly alledged, ſed quatenus de illis intellexit, that is, *in ſuch a ſenſe as he meant it.* And what the Apoſtle meant, he is not aſhamed to tell us in this ſort, ſaying, (1.) *the Apoſtle ſpeaketh of the Roman Empire, which Chriſt had approved, when he bad the Jews pay Tribute to Cæſar,* (2.) *the Text doth expound it ſelf, for he writeth to Chriſtians; whom he counſelleth to be obedient to Princes, leſt they ſhould ſin; for Princes are not to be feared for good works, but for evil: therefore he doth not ſimply command Obedience to Ethnick Princes,* &c. (3.) *The like manner of writing, St. Paul uſed in exhorting Servants to honour their Lords, etiam infideles, though they were Infidels, for the Reaſons by him there mentioned.* (4.) *By thoſe Monitions* (meaning the ſaid Commandments of the Apoſtle, concerning Obedience of Subjects to their Princes, and of Servants to their Maſters) *juſt Dominion is not founded in the Perſons of Ethnicks, (nam Paulus, qui hoc dicit, non erat ſummus Pontifex; for Paul, who ſaid ſo, was not the chief Biſhop,* &c.) (5.) *Furthermore, in that time of the Primitive Church, the Church could not, de facto, puniſh Infidels, and transfer their Kingdoms,* &c. Thus far this audacious and unlearned *Canoniſt:* the very citation of whoſe Words, we hold ſufficient to refute them; although he alledgeth for himſelf to ſupport them very grave Authors; the *Diſtinctions* (forſooth) the *Gloſs, Hoſtienſis,* & *Præpoſitus:* adding that ſome other *Canoniſts* do concur with him. Only we will oppoſe againſt him and all his Fellows (to ſhew their Follies by a proof of this Nature) the Teſtimony of the Pope's chief Champion, the only *Jeſuit* without Compariſon (now a principal Cardinal) who maintaineth in expreſs Terms, "That Infidel Princes are true and ſupream Princes of "their Kingdoms: and writeth thus againſt the ſaid "Aſſertion of the *Canoniſt* directly: ſaying, God doth "approve the Kingdoms of the Gentiles in both the Te- "ſtaments. *Thou art King of kings, and the God of Heaven hath given thee thy Kingdom and Empire,* &c. *Re-* Dan. 2.

Matth. 22. *ſtore thoſe things unto Caſar that are Caſar's.* Note, that he ſaith not *Give*, but *Reſtore thoſe things that are Caſar's*; that is, thoſe things which in right are owing unto him. And *Give unto all Men that which is due unto them*; *Tribute to whom you owe Tribute; and Cuſtom to whom you owe Cuſtom. Et jubet ibidem etiam propter Conſcientiam obedire Principibus Ethnicis: At certè non tenemur in Conſcientiâ obedire illi, qui non eſt verus Princeps:* "that "is, and we are commanded in the ſame place, even "for Conſcience, to obey Princes that are Ethnicks: "but aſſuredly we are not bound in Conſcience to obey "him who is no true, lawful, or right Prince. Hitherto the *Cardinal.*

Rom. 13.

We would not have cited this Man's teſtimony thus at large, were not All, that he hath ſaid therein, throughly ſupported by all the Learned Men (as we ſuppoſe) of his Society; and ſufficient to reſel the Vanity of the *Canoniſts*, and their Fellows in that folly. For if we ſhould inſiſt herein upon the Authority of Men, all the ancient Fathers do fully concur with us: that through the whole courſe of the Scriptures, Obedience was, and is as well preſcribed in the Old Teſtament to Ethnick Princes, as unto the Kings of *Judah*: and ſo likewiſe in the New Teſtament, as well to Infidel Princes as Chriſtian: the Precepts of the Apoſtles in that behalf being general, and ſo to be applied, as well to the one ſort as to the other; in that they hold their Kingdoms of Chriſt equally (as is aforeſaid) and therefore ought to be equally obeyed by their Subjects, with that general Caution which was ever underſtood, *viz.* in thoſe things which they commanded them, and were not repugnant to the Commandments of God. And therefore the Judgments of the ancient Fathers, being in this ſort only remember'd by us, we will not much inſiſt upon them; but give that honour which is due (eſpecially in a matter ſo apparent) unto the ſole Authority of the Holy Apoſtles; who writing by the direction

direction of the Holy Ghoſt, thoſe things which Chriſt himſelf before had taught them, do give unto all Chriſtians and Subjects, to what manner of Kings ſoever, theſe Precepts following.

"Let every Soul be ſubject to the higher Powers; Rom. 13.
"for there is no Power but of God: for the Powers
"that be, are Ordained of God. Whoſoever therefore
"reſiſteth the Power, reſiſteth the Ordinance of God;
"and they that reſiſt, ſhall receive to themſelves Judg-
"ment. For Princes are not to be feared for good
"works, but for evil. Wilt thou then be without
"fear? Do well: So ſhalt thou have praiſe of the
"ſame: for he is the Miniſter of God for thy Wealth.
"But if thou do evil, fear; for he beareth not the
"Sword for nought: for he is the Miniſter of God to
"take Vengeance of him that doth evil. Wherefore
"ye muſt be ſubject, not becauſe of wrath only, but
"alſo for Conſcience ſake. For this cauſe ye pay alſo
"Tribute: for they are God's Miniſters, applying
"themſelves for the ſame thing. In which words of the Apoſtle, in ſaying, that Princes have their Power from God, and that he is God's Miniſter; there is no repugnancy to that which we have aboveſaid, concerning the great honour and dignity of the humanity of our Saviour Chriſt, after his Reſurrection and Aſcenſion; to prove that Kings do hold their Kingdoms under Chriſt, as he is Man, the Lamb of God, and Heir of all the World. For we were very careful to have it ſtill remembred, that all the ſaid Power and Dignity which he hath, as he is Man, doth proceed from his Divinity: and likewiſe, that by reaſon of the real Union of the two Natures in our Saviour Chriſt, that which doth properly belong to the one nature, may very truly be affirmed of the other. So as it may, in that reſpect, be very well ſaid, and truly; that all Kings and Princes receive their Authority from Chriſt, as he is Man; and likewiſe, that they receive their

Authority from Chriſt, as he is God: and that they are the Miniſters of Chriſt, being Man; and the Miniſters of God, without any limitation. But it is plain, that the ſaid words of the Apoſtle do very throughly refute the vanity mentioned of the Canoniſts, and their new Companions: in that by the ſaid words it appeareth very manifeſtly, That Kings do not otherwiſe hold their Kingdoms of the humanity of Chriſt, than they did before of his divine nature. They have their Authority (ſaith the Apoſtle) from God; and they are God's Miniſters. And there is nothing written, either by St. *Paul*, or by any other of the Apoſtles, which ſwerveth in any point from this Doctrine, where they write of the obedience due unto all Kings and Soveraign Princes: whoſe teſtimonies in that behalf, we are, as we promiſed, a little further to purſue.

1 Tim. 2. 1. &c. "I exhort, ſaith St. *Paul*, that firſt of all, Supplications, Prayers, Interceſſions, and giving of thanks, "be made for all Men; for Kings, and for all that "are in Authority: that we may lead a quiet and a "peaceable Life in all Godlineſs and Honeſty. And Tit. 3. 1. "again, Put them (that is both old and young, and all "ſorts of Perſons that are purged to be a peculiar People unto Chriſt) in remembrance, that they be ſubject to the Principalities and Powers; and that they "be obedient and ready to every good work. Alſo 1 Pet. 2. 13. &c. "St. *Peter* ſaith to the ſame effect. Submit your ſelves "unto all manner of Ordinance of Man for the Lord's "ſake; whether it be unto the King, as unto the Superiour; or unto Governours, as unto them that are "ſent of him for the puniſhment of evil doers, and for "the praiſe of them that do well. For ſo is the will of "God; that by well doing, ye may put to ſilence the "ignorance of fooliſh Men as free, and not as having "the liberty for a Cloak of Maliciouſneſs; but as the "Servants of God. Honour all Men; love Brotherly Fellowſhip;

Fellowſhip; Fear God; Honour the King. And the ſame Apoſtle, deſcribing the nature of falſe Teachers, which in times to come would thruſt themſelves into the Church, and by feigned words, make a Merchandiſe of their Followers; amongſt other impieties, he noteth them with theſe, "That commonly they are "deſpiſers of Government, preſumptuous Perſons, and "ſuch as ſtand in their own conceits; Men, that fear "not to ſpeak evil of them that are in dignity: but as "brute Beaſts, led with ſenſuality, and made to be "taken and deſtroyed, ſpeak evil of thoſe things which "they know not. And with St. *Peter* in this point, the Apoſtle St. *Jude* doth concur: where ſpeaking of thoſe who in future times ſhould be Makers of Sects, "He "termeth them Mockers, and Men that had not the "Spirit of God. And ſpeaking alſo of ſuch like wick-"ed Perſons as were crept into the Church in the Apo-"ſtles days; he ſaith, they did deſpiſe Government, "and ſpeak evil of them that were in Authority. In all which places thus by us noted, concerning aswell the dignity and Authority of Sovereign Kings and Princes, as the fear, duty and obedience, which all their Subjects were truly and ſincerely, without murmuring or repining, to yield and perform unto them, though they were then Ethnicks: When we conſider the manner of their delivery of that Evangelical Doctrine, and their grounds thereof; as alſo how vehemently they have written againſt all ſuch Perſons, as either did then, or ſhould afterward, oppoſe themſelves unto it, by deſpiſing of civil Magiſtrates, ſpeaking evil of them, or in any other ſort whatſoever; We are fully perſwaded, that they neither commanded, taught, or writ any thing therein, but what they knew to be the will of God, and did accordingly believe to be true; for we hold it reſolutely, That whatſoever the Apoſtles did either write, teach, or command, they writ, taught, and commanded it, as they were inſpired and directed by,

2 Pet. 2. 10. &c.

Jud. 18, 19. v. 8.

2 Tim. 3. 16. 2 Pet. 1. 21. Joh. 16. 7. 13. by the Holy Ghoſt: becauſe when our Saviour Chriſt was to leave the World, he promiſed to ſend unto them the Holy Ghoſt, the *Comforter and ſpirit of truth*; which *ſhould lead them*, not into any By-ways, or ſhifting conceits, but *into* the direct and plain paths of *all truths*: and did very ſhortly after perform that his Promiſe, when upon the day of *Pentecoſt* they were all filled with the Holy Ghoſt, as St. *Luke* witneſſeth. Beſides, Act. 2. 4. the Apoſtle St. *Paul* himſelf doth profeſs, both in his own name, and in the behalf of the reſt of the Apoſtles, his Fellows, that their Maſter being the truth it ſelf, after he had ſo mercifully and liberally perform'd his ſaid Promiſe unto them, they did not deal with the word of God, as Vintners, Regraters or Merchants do with their mixed Wines and adulterated Wares; that is, mingle it with any untruths or ſuperſtitious conceits, or vent it out otherwiſe than the truth did therein warrant them; or did apply it with fraud, either to ſerve their own, or any other mens deſignments; or deliver'd it with any ſuch inward Reſervations, and mental Evaſions, as when they did moſt ſeem to their hearers to ſpeak one thing directly, they had ſuch another meaning, as when time ſhould ſerve they might make uſe of. But whatſoever 2 Cor. 2. 17. they ſaid, they ſpake it ſincerely, *ſicut ex Deo*, as *God did guide them by the Holy Ghoſt*; *coram Deo, as in the ſight of God*; unto whom one day they were to give an account of their ſaid ſincerity; *& in Chriſto*, as their bleſſed Saviour himſelf had preached, taught them, and had commanded them.

CAN.

CAN. IV.

Therefore if any Man shall affirm, under colour of any thing that is in the Scriptures, either that the Deity of our Saviour Christ, doth not since his Resurrection and Ascension, otherwise execute the Majesty and Glory thereof in his Humanity, than it did before his Passion: or, that Christ now in Glory, is not actually the Heir of all things, as he is Man so highly exalted, and both King of kings, and Lord of lords: or, that he now sitting at the right hand of God, in Glory and Majesty, as he is Man, hath made an alteration in the manner of temporal Government, ordain'd by himself long before, as he is God: or, that now all the Kingdoms in the World, being but one Kingdom in respect of himself, he doth not allow the distributing of that his one Universal Kingdom, into divers Principalities and Kingdoms, to be ruled by so many Kings, and absolute Princes under him: or, that such Kings and Sovereign Governours, as were Ethnicks, were deprived by Christ's Ascension into Heaven, and most glorious Estate there; from the true Interest and lawful Possession of the Kingdoms,

Kingdoms, which before they enjoyed: or, that the ancient Fathers were deceived, in holding and maintaining, that all Christians in the Primitive Church were bound to obey such Kings and Princes as were then Pagans: or, that the Subjects of all the Temporal Princes in the World, were not as much bound in St. Paul's time to be subject unto them, as the Romans were to be subject to the Empire, not only for Fear, but even for Conscience Sake: or, that St. Paul's Commandment (by virtue of his Apostleship, and assistance of the Holy Ghost) of Obedience to Princes, then Ethnicks, is not of as great force to bind the Conscience of all true Christians, as if he had been then Summus Pontifex: or, that any Pope now hath power to dispense with the said Doctrine of St. Paul, as the said Canonist, by us quoted, doth seem to affirm; where after he hath said, That the Apostle St. Paul, commanding all Men to be obedient to superiour Powers, was not the highest Bishop, he addeth these words, Papa major est administratione Paulo; & Papa dispensat contra Apostolum in his, quæ non concernunt Articulos fidei: The Pope is greater in Authority than Paul; the Pope doth dispense against the Apostle in those things that do not concern the Articles

cles of Faith: or, that the Primitive Church was not as well restrain'd de jure by the Doctrine of Christ's Apostles, as de facto, from bearing Arms against such Princes as were then Ethnicks, and transferring of their Kingdoms from them unto any others: or, that St. Peter himself (who our Adversaries would make the World believe, was then the highest Bishop) concurring with the Apostle St. Paul, when he commanded the Christians in those days to submit themselves unto the King, as unto the Superiour, (they both of them were assured, commanding therein, as they were inspired by the Holy Ghost) did leave this Doctrine, so jointly taught, to be dispensed with afterward by any Pope, his Vicar; led by what Spirit is easy to be discern'd, being so far different from the Holy Ghost, which spake (as is aforesaid) by the said Apostles: or, that it is not a most wicked and detestable assertion for any Man to affirm, That the Apostles in commanding such obedience to the Ethnick Princes then, did not truly mean as their plain Words do import, but had some mental Reservations, whereby the same might be alter'd, as occasion should serve: or, that the Apostles at that time, if they had found the Christians of sufficient force,

we are

for Number, Provision, and Furniture of Warlike Engines, to have depoſed thoſe Pagan Princes, that were then both Enemies and Perſecutors of all that believed in Chriſt; would (no doubt) have moved and authorized them to have made War againſt ſuch their Princes, and abſolved them from performing any longer that Obedience, which they (as Men temporizing) had in their Writings preſcribed unto them: or, that when afterward Chriſtians were grown able for number and ſtrength, to have oppoſed themſelves by force againſt their Emperours, being Wicked, and Perſecutors; they might lawfully ſo have done, for any thing that is in the New Teſtament to the contrary: or, that theſe, and ſuch like Expoſitions of the meaning of the holy Apoſtles, when they writ ſo plainly and directly, are not very impious and blaſphemous; as tending not only to the utter diſcredit of them and their Writings, but likewiſe to the indelible ſtain and diſhonour of the whole Scriptures, in that they were written by no other perſons of any greater Authority than were the Apoſtles, nor by the Inſpiration and direction of any other Spirit; He doth greatly Erre.

CAP.

CAP. VI.

The Sum of the Chapter following.

That our Saviour Chriſt after his Reſurrection and Aſcenſion did not in Effect alter the Form of Eccleſiaſtical Government amongſt the Jews; *the eſſential parts of the Prieſthood under the Law (otherwiſe than as the ſaid Prieſthood was typical, and had the Execution of* Levitical *Ceremonies annexed unto it) being inſtituted and appointed by God to continue, not for a time, but until the End of the World.*

WE have deduced, in our former Book, the joint Deſcent of the State, as well Eccleſiaſtical as Temporal, from the Beginning of the World unto the Incarnation of our Saviour Chriſt. Since whoſe Birth, ſeeing we have found no alteration in the Temporal Government of the World, either while Chriſt lived here upon the Earth, or during the time of his Apoſtles; aſſuredly we ſhall not find that the alteration, which, upon Chriſt's Death, fell out in the Church, was ſo great, as ſome have imagined. For as our Saviour Chriſt according unto his Divine Nature having created all the World, was the ſole Monarch of it, and did govern the ſame viſibly by Kings, and Soveraign Princes, his Vicegerents upon Earth; ſo he in the ſame Divine Nature being the Son of God, and foreſeeing the Fall of Man, and how thereby all his Poſterity ſhould become the Children of Wrath, did of his infinite Mercy, undertake to be their Redeemer; and preſently after the Tranſgreſſion of *Adam* & *Eve*, put that his Office in practice: Whereby, as he was *Agnus occiſus ab origine Mundi*, he not only began the Erection of

that one Church, ſelected people, and Society of Believers, which ever ſince hath been, and ſo ſhall continue his bleſſed Spouſe for ever; but alſo took upon him thenceforward and for ever to be the ſole Head and Monarch of it, ruling and governing the ſame viſibly by ſuch Prieſts and Miniſters under him, as in his heavenly Wiſdom he thought fit to appoint, and as we have more at large expreſſed in our ſaid former Book: Eſpecially, when he ſettled amongſt the *Jews* a more exact and eminent Form of Eccleſiaſtical Government, than before that time he had done. In the which his ſo exact a Form, he firſt did ſeparate the civil Government from the Eccleſiaſtical, as they were both jointly exerciſed by one Perſon, reſtraining the Prieſthood, for a time, unto the *Tribe of Levi*, and the civil Government unto temporal Princes, and ſhortly after, more particularly, unto the *Tribe of Judah*. Concerning the Prieſthood thus limited, we need to ſay little; becauſe the Order and Subordination of it is ſo plainly ſet down in the Scriptures. *Aaron* and his Sons after him, by ſucceſſion, had the firſt Place, and were appointed to exerciſe the Office of Highprieſts; and under their ſoveraign Princes and temporal Governours, (as we have ſhewed in our ſaid firſt Book, cap. 18.) did bear the chief ſway in matters appertaining to God. Next unto *Aaron* there were 24. Prieſts of an inferiour Degree, that were termed *Principes Sacerdotum*, that governed the third ſort of Prieſts, allotted unto their ſeveral Charges: and this third ſort alſo had the reſt of the *Levites* at their direction. In like manner theſe *Levites* neither wanted their chief Rulers to order them, according as the ſaid third ſort of Prieſts did command (which Rulers were termed *Principes Levitarum*, in number 24.) Nor their Aſſiſtants the *Gabionites*, otherwiſe called *Nethinei*, to help them in the Execution of their baſer Offices. Of this notable Form of Eccleſiaſtical Government, it may be truly ſaid in our Judgments, That the ſame being of God's own framing,

it

it is to be eſteem'd the beſt and moſt perfect Form of Church-Government, that ever was, or can be deviſed: and that Form alſo is beſt to be approved and upheld, which doth moſt reſemble it, and cometh neareſt unto it.

We ſaid upon a fit Occaſion, That by the Death of our Saviour Chriſt, the Church-Government then amongſt the *Jews*, was greatly altered: and therefore do think it very convenient in this place more fully therein to ſet down our meaning. It is very true, that before the Death of Chriſt, the outward Service of God did much conſiſt in Figures, Shadows, and Sacrifices; the *Levitical* Prieſthood itſelf (as it was to *Aaron* and his Stock, and in ſome other Reſpects) being only a Type of our High Prieſt, *Jeſus Chriſt*. But afterward, when by his Paſſion upon the Croſs he had fulfilled All, that was ſignified by the ſaid Figures, Shadows, and Sacrifices; and had likewiſe not only aboliſhed them, but freed the Tribe of *Levi*, of the charge of the Prieſthood, and removed the High Prieſthood (as it was typical) from the ſaid Prieſtly Tribe, unto the Regal Tribe of *Judah*; the ſame being now ſetled in himſelf, our only High Prieſt, according to the Order, not of *Aaron*, but of *Melchizedech*: He hath by that his Tranſlation of the Prieſthood, freed his Church from the Ceremonial Law, which contained in it little but Patterns, Shadows, and Figures of that one Sacrifice offer'd by him upon the Croſs, which doth *ſanctifie all the faithful, and purge their Conſciences from dead works to ſerve the living God*. Nevertheleſs in this ſo great an alteration, although all the ſaid Figures, Shadows, Sacrifices, and whatſoever elſe was typical in the true Worſhip of God, and Prieſthood of *Aaron*, were truly fulfilled, and had their ſeveral Accompliſhments according to the Natures of them. Yet we are further to underſtand, that as from the beginning there was a Church, ſo there was ever a Miniſtry; the Eſſential parts

l. 2. c. 4.

Hebr. 7. 12.
—— 10. 10.
—— 9. 14.

parts of whoſe Office (howſoever otherwiſe it was burdened with Ceremonies) did conſiſt in theſe three Duties; *viz.* (1.) Preaching of the Word. (2.) Adminiſtration of Sacraments: and (3.) Authority of Eccleſiaſtical Government: and that none of all the ſaid Figures, Shadows, and Sacrifices, or any other Ceremony of the *Levitical* Law had any ſuch relation to any of the ſaid three Eſſential Parts of the Miniſtry, as if either they the ſaid three Eſſential Parts of the Miniſtry had only been ordain'd for their continuance until the coming of Chriſt; or that the accompliſhment or fulfilling of the ſaid Ceremonies had in any ſort prejudiced or impeached the Continuance of them, or any of them. So as the ſaid three Eſſential Parts of the Miniſtry were in no ſort aboliſhed by the Death of Chriſt; but only tranſlated from the Prieſthood under the Law to the Miniſtry of the New Teſtament: Where, in the judgment of all Learned Men, oppoſite in divers points one to another, they do or ought for ever to remain to the ſame End and Purpoſe for the which they were firſt ordain'd.

Now concerning the two firſt Eſſential Parts of this our Miniſtry, or Prieſthood of the New Teſtament, there are no Difficulties worthy the inſiſting upon, how they are to be uſed. Only the third Eſſential Part of it, as touching the Power of Eccleſiaſtical Regiment, is very much controverted, and diverſly expounded, extended, and applied. For ſome Men, relying upon one Extremity, do affirm, That it was in the Apoſtles time radically inherent only in St. *Peter*; and ſo, by a certain conſequence, afterwards in his ſuppoſed Vicar the Biſhop of *Rome*, to be derived from St. *Peter* firſt to the reſt of the Apoſtles and other Miniſters, while he lived, and then after his Death, in a fit proportion to all Biſhops, Paſtors, and Miniſters to the end of the World from the Biſhops of *Rome*: and that St. *Peter* during his time, and every one of his Vicars, the Biſhops of *Rome*

Rome ſucceſſively, then did, and ſtill do occupy and enjoy the like Power and Authority over all the Churches in the World, that *Aaron* had in the Church eſtabliſhed amongſt the *Jews*. There are alſo another ſort of Perſons, that run as far to another extremity, and do challenge the ſaid Power and Authority of Eccleſiaſtical Regiment to appertain to a new Form of Church-Government by *Presbyteries*, to be placed in every particular Pariſh: Which Presbyteries (as divers of them ſay) are ſo many compleat and perfect Churches; no one of them having any dependency upon any other Church: So as the Paſtor in every ſuch Presbytery, repreſenting after a ſort *Aaron* the High Prieſt; there would be by this project (if it were admitted) as many *Aarons* in every Chriſtian Kingdom, as there are particular Pariſhes. And the Authors of both theſe ſo different, and extream conceits, are all of them moſt reſolute and peremptory, that they are able to deduce and prove them out of the Form of Church-Government, which was eſtabliſhed by God himſelf in the Old Teſtament. Howbeit, notwithſtanding all their vaunts and ſhews of Learning, by perverting the Scriptures, Councils, and ancient Fathers; the Mean betwixt both the ſaid extreams is the truth, and to be embraced: *viz.* That the adminiſtration of the ſaid Power of Eccleſiaſtical Regiment under Chriſtian Kings and ſupream Magiſtrates, doth eſpecially belong, by the Inſtitution of Chriſt and of his Apoſtles, unto Arch-Biſhops and Biſhops: This Mean bearing the true Pourtraicture, and infallible Lineaments of God's own Ordinance above-mentioned; and containing in it divers Degrees of Prieſts, agreeable to the very order and light of Nature; ſome ſuperiour to rule, and ſome inferiour to be ruled, as in all other Societies and civil States it hath been ever accuſtomed. So as we are bold to ſay, and are able to juſtify it, That as our Saviour Chriſt, as he is God, had formerly ordain'd in his National

tional Church amongſt the *Jews*, *Prieſts* and *Levites* of an inferiour Order, to teach them in every City and Synagogue; and over them Prieſts of a ſuperiour degree, termed *Principes Sacerdotum*; and laſtly, above them all, one *Aaron* with *Moſes*, to rule and direct them: So he, no ways purpoſing by his Paſſion more to abrogate or prejudice this Form of Church-Government ordain'd by himſelf, than he did thereby the temporal Government of Kings and Sovereign Princes; did by the direction of the Holy Ghoſt, and Miniſtry of his Apoſtles, ordain in the New Teſtament, that there ſhould be in every National Church, ſome Miniſters of an inferiour degree, to inſtruct his People in every particular Parochial Church or Congregation; and over them Biſhops of a ſuperiour degree, to have a care and inſpection over many ſuch Parochial Churches or Congregations; for the better ordering, as well of the Miniſters as of the People within the limits of their Juriſdiction: And laſtly, above them all Archbiſhops, and in ſome eſpecial places Patriarchs; who were firſt themſelves, with the advice of ſome other Biſhops, and when Kings and Sovereign Princes became Chriſtians, then with their eſpecial aid and aſſiſtance, to overſee and direct, for the better Peace and Government of every ſuch National Church, all the Biſhops, and the reſt of the particular Churches therein eſtabliſhed. And for ſome proof hereof, We will conclude this Chapter with the teſtimony of one of no mean account and deſert: Who (when Archbiſhops and Biſhops did moſt obſtinately oppoſe themſelves, as being the Pope's Vaſſals, to the Reformation of the Church) was the principal Deviſer of the ſaid Presbyteries (though not in ſuch a manner as ſome have ſince with too much bitterneſs urged) whereof, out of all Queſtion, he would never have dream'd, if the ſaid Biſhops had not been ſo obſtinate, as they were, for the maintenance of ſuch Idolatry and Superſtition, as were no longer to be tolerated.

lerated. "That every Province had amongſt their "Biſhops one Archbiſhop; that alſo in the *Nicene* "Council, Patriarchs were appointed, who were in "Order and Degree above Archbiſhops; that did ap- "pertain to the preſervation of Diſcipline. And a lit- tle after, ſpeaking of the ſaid Form of Government ſo framed, although he ſhewed ſome diſlike of the word *Hierarchia*; yet, ſaith he, *Si, omiſſo Vocabulo, rem intueamur, reperiemus Veteres Epiſcopos non aliam regendæ Eccleſiæ formam voluiſſe fingere, ab eâ, quam Dominus verbo ſuo præſcripſit.* *Calvin.* Inſtit. l. 4. c. 4. §4.

CAN. V.

AND therefore if any Man ſhall affirm, under colour of any thing that is in the Scriptures, either that our Saviour Chriſt was not the Head of the Church from the beginning of it: or, that all the particular Churches in the World are otherwiſe to be termed One Church, than as he himſelf is the Head of it; and as all the particular Kingdoms in the World are called but one Kingdom, as he is the Only King and Monarch of it: or, that our Saviour Chriſt hath not appointed under him ſeveral Eccleſiaſtical Governours, to rule and direct the ſaid particular Churches; as he hath appointed ſeveral Kings and Sovereign Princes, to rule and govern their ſeveral Kingdoms: or, that by his Death he

did not abolish the Ceremonial Law, and the Levitical Priesthood, so far forth as it was Typical, and had the Execution of the said Ceremonial Law annexed unto it: or, that he did any more abrogate by his Death, Passion, Resurrection and Ascension, the Power and Authority of Church-Government; than either he did the other two Essential parts of the said Priesthood or Ministry, or the Power and Authority of Kings and Sovereign Princes: or, that he did more appoint any one chief Bishop to rule all the particular Churches, which should be planted throughout all Kingdoms, than he did appoint any one King to rule and govern all the particular Kingdoms in the World: or, that it was more reasonable or necessary (as hereafter it shall be further shewed) to have one Bishop to govern all the Churches in the World, than it was to have one King to govern all the Kingdoms in the World: or, that it was more necessary or convenient, to have every Parish, with their Presbyteries, absolute Churches, independent upon any but Christ himself; than that every such Parish should be an absolute Temporal Kingdom, independent of any Earthly King, or Sovereign Magistrate: or, that the Government of every National

National Church under Christian Kings, and Sovereign Princes, by Archbishops and Bishops, is not more suitable and correspondent to the Government of the National Church of the Jews, under their Soveraign Princes and Kings, than is either the Government of one over all the Churches of the World, or the setling of the Form of that National Church-Government in every particular Church; he doth greatly Erre.

CAP. VII.

The Sum of the Chapter following.

That the Form of Church-Government, which was ordained by Chriſt in the New Teſtament, did conſiſt upon divers degrees of Miniſters, one above another; Apoſtles in Preeminence and Authority ſuperiour to the Evangeliſts; and the Evangeliſts ſuperiour to Paſtors and Doctours: And that the Apoſtles knowing themſelves to be mortal, did, in their own Days (by the Direction of the Holy Ghoſt) as the numbers of Chriſtians grew, eſtabliſh the ſaid form of Government in other Perſons; appointing ſeveral Miniſters in ſundry Cities, and over them Biſhops; as alſo over ſuch Biſhops certain worthy Perſons ſuch as Titus *was, who were afterward termed Arch-Biſhops; to whom they did commit ſo much of their Apoſtolical Authority, as they held then neceſſary, and was to be continued for the Government of the Church.*

WE had in our former Book the Scriptures at large, containing the Hiſtories and Doctrine both of the Law and the Goſpel, after the manner that was then preſcribed, from the time of the Creation until the days of the Prophet *Malachy*; that is, for above 3500. years: Whereupon we did ground the particular Points by us therein handled, concerning the Government as well Eccleſiaſtical as Temporal. And for the Supply of the other years following till the Incarnation of our Saviour Chriſt, we obſerved ſome things to the ſame purpoſe out of the *Apocryphal* Books, ſecond to the Scriptures, and to be preferr'd before all other Writers of thoſe times. But now foraſmuch as the New Teſtament is but, in effect, a more ample Declaration of

the Old; ſhewing withal, how the ſame was moſt throughly fulfilled by our Saviour Chriſt (without the impeachment of any kind of Government, by himſelf ordain'd, as before we have expreſt) and becauſe the Books of the Evangeliſts and Apoſtles do only contain the Acts and Doctrine of our Saviour Chriſt and his Apoſtles, with the Form and Uſe both of the Temporal and Eccleſiaſtical Government, during the time whilſt they lived here upon the Earth; (St. *John*, who lived the longeſt of them all, dying about ſixty ſix Years after Chriſt's Paſſion:) although the Holy Ghoſt did judge the ſaid Books and Writings ſufficient for the Church and all that profeſs Chriſtianity, to teach and direct them in thoſe things which ſhould appertain either to their Temporal or Eccleſiaſtical Government, or ſhould be neceſſary unto their Salvation: Yet for the ſaid Reaſons, we were induced, for the upholding of the Temporal and Eccleſiaſtical Government in the New Teſtament, to inſiſt ſo much as we have done upon the Precedents and Platforms of both thoſe kinds of Governments eſtabliſhed in the Old Teſtament; albeit we want no ſufficient Teſtimonies in the New to ratify and confirm as well the one as the other.

Firſt, therefore we do verily think, That if our Saviour Chriſt or his Apoſtles had meant to have erected in the Churches amongſt the Gentiles any other Form of Eccleſiaſtical Government than God himſelf had ſet up amongſt the *Jews*: they would have done it aſſuredly in very ſolemn manner, that all the World might have taken publick notice of it: conſidering with what Majeſty and Authority the ſaid Form was erected at God's Commandment by his Servant *Moſes*. But in that they well knew how the Form of the Old Eccleſiaſtical Government, in ſubſtance, was ſtill to continue and to be, in time, eſtabliſh'd in every National Kingdom and Soveraign Principality amongſt Chriſtians, as ſoon as they ſhould become for number ſufficient Bodies and ample

Churches

Churches to receive the ſame; as before the like opportunity it was not eſtabliſhed amongſt the *Iſraelites*: they did in the mean while, and as the time did ſerve them, attempt the erecting of it in ſuch ſort, and by ſuch fit and convenient Degrees, as by the direction of the Holy Ghoſt, they held it moſt expedient, without intermiſſion, till ſuch time as the work was (in effect) accompliſhed.

It hath been before touched, how our Saviour Chriſt here upon Earth, did not only chuſe to himſelf, for the buſineſs he had in hand, twelve Apoſtles, who were then deſign'd, in time to come, to be the Patriarchs and chief Fathers of all Chriſtians, with ſome Reſemblance (as it hath been ever held) of the twelve Sons of *Jacob*, who had been in their days the Patriarchs and chief Fathers of all the *Iſraelites*: But likewiſe he took unto him (over and beſides his ſaid Apoſtles, 70, or as ſome read 72 Diſciples, to be in the ſame manner his Aſſiſtants, in imitation of *Moſes*, when he choſe 70. Elders to be helpers unto him, for the better Government of the People committed to his charge. None of theſe, either Apoſtles or Diſciples, had then any other Duties committed to them, but only of Preaching and Baptizing: for the Power of Eccleſiaſtical Regiment they might not then intermeddle with, becauſe it did appertain to the Prieſts, and Courts of the *Jews*. But afterward that want, and ſome other defects in them, were throughly ſupplied, when our Saviour Chriſt upon his Reſurrection, and a little before his Aſcenſion, enlarging their Commiſſion, did commit unto his Apoſtles the Adminiſtration of the Keys of the Kingdom of Heaven; and ſhortly after furniſhed, not only them, but the ſaid Diſciples alſo (according to their ſeveral Functions) moſt abundantly with all ſuch Gifts, and Heavenly Graces, as were neceſſary for them in thoſe great Affairs which were impoſed upon them. Whereby we find already two compleat Degrees of Eccleſiaſtical Miniſters,

Miniſters, ordained by Chriſt himſelf immediately; *viz.* His 12. Apoſtles, and his 70. Diſciples; the one in Dignity and Authority above the other, the Diſciples in that reſpect being termed *Secondary Apoſtles*; and were the ſame (as 'tis moſt probably held) who were afterward called Evangeliſts. We will not intermeddle with the Prophets in thoſe times, of whom the Scriptures make mention; becauſe divers of them were no Miniſters of the Word and Sacraments, of whom only we have here taken upon us to intreat; leaving in like manner the ſaid 70. Diſciples, or Evangeliſts, as before they had been aſſiſtants unto Chriſt, ſo now to be directed by his Apoſtles. Touching whoſe bleſſed calling it is to be obſerved, that the end of it was not, that they ſhould only for their own times, by Preaching the Word, Adminiſtring the Sacraments, and likewiſe by their Authority of Eccleſiaſtical Regiment, draw many to the embracing of the Goſpel, and afterward to rule and order them, as that they might not eaſily be drawn again from it: but were in like ſort to provide for a Succeſſion in their Miniſtry, of fit Perſons, ſufficiently Authorized by them, to undertake that charge, and as well to yield ſome further aſſiſtance unto them, whilſt they themſelves lived, as afterward; alſo, both to continue the ſame, in their own Perſons, unto their lives end; and in like manner to ordain, by the Authority of the Apoſtles, given unto them, other Miniſters to ſucceed themſelves: that ſo the ſaid Apoſtolical Authority, being derived in that ſort from one to another, there might never be any want of Paſtors and Teachers, *for the work of the Miniſtry, and for the Edification of the Body of Chriſt*, unto the end of the World.

This being the duty of the ſaid Apoſtles, and that it may be evident what it was, which they did communicate unto the Miniſtry; it is to be obſerved, that ſome things in the Apoſtles were eſſential and perpetual, and was the ſubſtance of their Miniſtry, containing

ing the three Eſſential Parts before mentioned, of Preaching, adminiſtring the Sacraments, and of Eccleſiaſtical Government; and that ſome were but perſonal and temporary, granted unto them for the better ſtrengthning and approving of the ſaid Miniſtry with all the Parts of it; there being then many Difficulties and Impediments, which did many ways hinder the firſt Preaching and Plantation of the Goſpel. In the number of the ſaid perſonal or temporary Gifts or Prerogatives, theſe may be accounted the Chief. (1.) That they were called immediately by Chriſt himſelf, to lay the Foundation of Chriſtian Faith among the Gentiles. (2.) That their Commiſſion to that purpoſe was not limited to any Place or Country. (3.) That they had power, through Impoſition of their hands, to give the Holy Ghoſt by viſible Signs. (4.) That they were directed in the performance of their Office by the eſpecial Inſpiration of the Holy Ghoſt: and laſtly, That their Doctrine which they deliver'd in Writing, was to be a Canon and Rule to all Churches for ever. All which perſonal Prerogatives, although they did then appertain, and were then adherent to the Eſſence of the Apoſtolick Function, and were neceſſary, at the firſt, for the eſtabliſhing of the Goſpel; yet it is plain, that they did not contain in them any of the ſaid Eſſential Parts of the Miniſtry, and likewiſe that they could not be communicated by the Apoſtles unto any others. So as either the Apoſtles, for the Propagation and Continuance of the Eccleſiaſtical Miniſtry, did communicate to others the ſaid three Eſſential Parts of it, *viz.* Power to Preach, to Adminiſter the Sacraments, and Authority of Government: wherein muſt be Degrees, ſome to direct, and ſome to be directed, or elſe they died all with them, which were a very wicked and an idle conceit; the Apoſtles having Power to communicate them all alike, as by their Proceedings it will appear. At the firſt, they themſelves with the Evangeliſts

Evangeliſts, and ſo many of the Prophets as were Miniſters of the Word and Sacraments, after they had converted many to the Faith; did execute in their own Perſons, agreeably to their ſeveral Callings, all thoſe Eccleſiaſtical Functions, as were afterward of neceſſity, and in due time to be diſtinguiſhed, and ſetled in ſome others. Whereby it came to paſs, that the Church in *Jeruſalem*, during that time, had no other Deacons, Prieſts, nor Biſhops, but the Apoſtles, the Evangeliſts, and the ſaid Prophets. But afterwards the Harveſt growing great, as to disburthen themſelves of ſome charge, they Ordained Deacons; So their own Company, Apoſtles, Diſciples, or Evangeliſts, and Prophets, coming ſhort of that number of Labourers which the ſaid Harveſt required; they did for their future aid, chuſe unto themſelves, by the Inſpiration of the Holy Ghoſt, certain other new Diſciples and Scholars, ſuch as they found meet for that work; and after ſome good experience had of them, made them by *the Impoſition of their* hands, Prieſts and Miniſters of the Goſpel; but did not for a time tie them to any particular places, as having deſign'd them to be their Fellow-Labourers, and Coadjutors. 2 Tim. 1. 6.

Theſe Men the Apoſtles had commonly in their Company, and did not employ their Pains and diligent Preaching for the ſpeedier Propagation of the Goſpel, (which was their firſt and moſt Principal Care) but likewiſe did uſe to ſend them hither and thither (their Occaſions ſo requiring) to the Churches already planted, as their Meſſengers and Legates, ſufficiently authorized for the diſpatching of ſuch Affairs as were committed unto them. Of this number were *Timothy*, *Titus*, *Marcus*, *Epaphroditus*, *Sylvanus*, *Andronicus*, and divers others; who in reſpect of ſuch their Apoſtolical Employments, and becauſe alſo the Apoſtles did oftentimes commend them greatly, and join'd their Names with their own in the beginnings of ſundry their Epiſtles to divers Rom. 16. 21. Phil. 2. 25. Philem. 1. 24.

Rom. 16. 7. 2 Cor. 8. 23. Phil 2. 25.

Churches, were Men of great Reputation and Authority amongſt all Chriſtians in thoſe days, and had the name it ſelf of Apoſtles given unto them, as formerly it hath been obſerv'd of the 70. Diſciples. And theſe were the Perſons, who were afterward, when they were tied to the overſight of divers particular Churches or Congregations, termed Biſhops, as it will afterward appear. Now becauſe theſe Apoſtolical Perſons were ſtill to attend upon the Apoſtles, and their Deſignments, as is above mentioned; and for that the number of Chriſtians every where did ſtill encreaſe, the Apoſtles held it neceſſary to ordain, by impoſition of their hands, a ſecond degree of Miniſters, who were thereupon ſtill to remain in the particular Churches or Congregations, that were already planted in divers Cities (for in thoſe populous places Churches were firſt ſerled) whilſt the Apoſtles, Evangeliſts, and Prophets, that were Miniſters, with their Coadjutors, were travelling from place to place, as the Holy Ghoſt did direct them, to plant and order other Churches in other Cities elſewhere, as God ſhould bleſs their labours.

The office of this ſecond degree of Miniſters was by Preaching and Adminiſtring the Sacraments, to confirm and encreaſe, to their utmoſt ability, the number of Chriſtians in thoſe Cities, where they kept their reſidence; and likewiſe in the abſence of the Apoſtles, by their common and joint counſel, to adviſe and direct every particular Congregation, and Member of it, as well as they could, when any difficulties did occur. Beſides, it appertained unto them by Preaching of the Goſpel, and of the Law, and upon Conference with ſuch as were Penitent, to bind and looſe Mens Sins, and to keep back from receiving the holy Communion, ſuch as were notorious and obſtinate Offenders, until either willingly by their perſwaſion, or afterwards by the Apoſtles further Chaſtiſements, they were brought to Repentance. Only they wanted Power and Authority

rity of Ordination to make Miniſters, and of the Apoſtolical Keys to Excommunicate. For the Apoſtles had reſerv'd in their own hands thoſe two Prerogatives, and were themſelves (during thoſe firſt times, now ſpoken of by us) not ſo far from the ſaid Cities, Churches, and Miniſters, but that they well might, and did throughly ſupply all their wants whatſoever, and alſo ſet an order in all matters of difficulty, when they fell out amongſt them, concerning either Doctrine or Diſcipline, ſometimes themſelves in their own Perſons, and ſometimes by their Letters, or Meſſengers, as the importance of thoſe Cauſes did require. In theſe times it may well be granted, that there was no need of any other Biſhops but the Apoſtles, and likewiſe, that then their Churches, or particular Congregations in every City, were adviſed and directed touching points of Religion, in manner and form aforeſaid, by the common and joint advice of their Prieſts or Miniſters. In which reſpect, the ſame Perſons who then were named Prieſts or Miniſters, were alſo in a general ſenſe called Biſhops. Howbeit this courſe dured not long, either concerning their ſaid common direction, or their names of Biſhops ſo attributed unto them; but was ſhortly after order'd far otherwiſe, by a common Decree of the Apoſtles, to be obſerv'd in all ſuch Cities where particular Churches were planted, or (as one ſpeaketh) *in toto Orbe, throughout the World.* For the number of Chriſtians growing daily in every City throughout thoſe Provinces and Countries, where the Apoſtles, Evangeliſts, Prophets, with their Coadjutors, firſt travelled to plant the Chriſtian Faith; it was ſtill more and more neceſſary, that they ſhould be diſtinguiſhed into more Congregations than they were before, and that alſo the number of their ſaid Miniſters that were to be reſident amongſt them, ſhould be accordingly encreaſed. By reaſon of which encreaſe, as well of Chriſtians and particular Congregations, as of their ſaid Miniſters; as alſo for

Act. 14. 23. 2 Tim 1. 6. 2 Theſſ. 3. 14. 1 Cor. 4. 21. 2 Cor. 13. 2. 1 Cor. 5. 3, 5

Jerom. in Ep. ad Tit. c. 1.

Rom. 16. 17. 2 Cor. 1. 11. & 3. 4. Gal. 1. 6. & 2. 1. Phil. 3. 2, 8. Col 2. 4, 8, 18

1 Theſſ. 4. 13. 2 Theſſ. 2. 2, 3. Act. 20. 29, 30. 2 Pet. 2. 1. &c. 1 Joh. 2. 18. & 4. 1.

that now it began to come to paſs, that neither the Apoſtles, nor the Evangeliſts, nor their Coadjutors and Meſſengers could be always ſo ready, and at hand, or preſent with them, as before they had been; many Queſtions, Diſſentions, and Quarrels, fell out amongſt them (both Miniſters and particular Congregations mentioned) as by the places quoted in the Margent it is evident; the People being as apt, through affection and private reſpects, to adhere to one Man more than to another, as ſundry of their Miniſters then were prompt for their own glory to entertain all Comers, and to embrace every occaſion that might procure them many Followers; not ſparing to oppoſe themſelves in their Pride againſt the very Apoſtles, and to charge them with ambitious ſeeking of preheminence above their Brethren Miniſters; as if they had meant to tyrannize and domineer over all Churches. Inſomuch as St. *John* complain'd in his time of ſuch Inſolencies: and St. *Paul* was driven to purge himſelf; but yet in ſuch ſort, as he ſtood upon the Juſtification of his Apoſtolical Authority; I grant, ſaith he, *That they are Miniſters of Chriſt*; but withal he addeth theſe words, *I am more*; proteſting, that although he was more than they were, yet he ſought *to have no Dominion over the Faith of any.* The places quoted in the Margent deſerve due conſideration, and many other to the ſame purpoſe might be added unto them.

2 Cor. 1. 24. 4. 17. 10. 12, 18. 11. 5, 23. 12. 11.

3 Joh. 9.

Now foraſmuch as the Apoſtles did well underſtand the ſaid Oppoſitions, Diſſentions, and Emulations; and that the People had as well Experience, what Equality wrought amongſt their Miniſters in every place, whilſt each Man would be a Director as he liſt himſelf, and accordingly broach his own Fancies without Controulment, or ſparing of any that ſtood in his way; as alſo how themſelves (the people) were diſtracted and led to the embracing of Divers Sects and Schiſms: they (the ſaid Apoſtles) having now no ſuch leiſure and opportunity,

portunity, as that they could themſelves every where appeaſe theſe Quarrels, did find it neceſſary to ſettle another Courſe for the redreſs of them by others. For whereas before, the Apoſtles held it convenient, when they firſt planted Miniſters in every City, to detain ſtill in their own hand the Power of Ordination, and the authority of the Keys of Eccleſiaſtical Government (becauſe they themſelves, for that time, with the Evangeliſts and others their Coadjutors, were ſufficient to overſee and rule them:) Now for the Reaſons abovementioned they did commit thoſe their ſaid two Prerogatives, containing in them all Epiſcopal Power and Authority, unto ſuch of their ſaid Coadjutors, as upon ſufficient tryal of their Abilities and Diligence, they knew to be meet Men; both, whilſt they themſelves lived, to be their Subſtitutes, and after their deaths to be their Succeſſors, both for the Continuance of the work of Chriſt, for the further building of his Church, and likewiſe for the perpetual Government of it. And in this manner, the Miniſters of the Word and Sacraments, who had the charge but of one particular Church or Congregation, and were of an inferiour Degree, were diſtinguiſhed from the firſt and ſuperiour ſort of Miniſters, termed (moſt of them) before, *The Apoſtles Coadjutors*; and now and from thenceforth called *Biſhops*. Unto which ſort of worthy and ſelected Coadjutors, and unto ſome others alſo of eſpecial Deſert ſo advanced to the Titles and Offices of Biſhops, the Apoſtles did commit the charge and overſight of all the particular Congregations, Miniſters and Chriſtian people that dwelt in one City, and in the Towns and Villages thereunto appertaining. And ſuch were the Angels of the ſeven Churches in *Aſia*, who were then the *Biſhops* of thoſe Cities, with their ſeveral Territories; and ſo in all times and ages that ſince have ſucceeded, have ever been reputed. And unto ſome others the moſt principal and chief men of the ſaid Number, the Apoſtles did likewiſe

Apoc. 1. 11.

likewiſe give Authority, not only over the particular Congregations, Miniſters and People in one City, and in the Towns that did belong unto it; but likewiſe over all the Churches in certain whole Provinces and
1 Tim. 1. 3. Countries, as unto *Timothy* all that were in *Aſia the*
Tit. 1. 5. *leſs*, and unto *Titus* all that were planted throughout the Iſland of *Crete*. And this ſort of Biſhops who had ſo large Juriſdictions over the Biſhops themſelves in particular Cities, were afterward called Archbiſhops: Over whom, in like manner, as likewiſe over all the reſt, Biſhops and Miniſters, and particular Churches, the Apoſtles themſelves as the chief Fathers and Patriarchs of all Churches, had whilſt they lived, the chief preheminence and overſight to direct and over-rule all, as they knew it to be moſt convenient and behoofull for the Church: communicating notwithſtanding unto the ſaid Biſhops and Archbiſhops (now their Subſtitutes, but in time to be their Succeſſors) as full Authority in their abſence (with the limitations mention'd) for the ordering of Miniſters, for the uſe of the Keys, and for the further Government of all the Churches committed to their charges, by the good advice and counſel of the inferiour ſort of Prieſts, or Miniſters under them, when Cauſes ſo required; as if they (the Apoſtles themſelves) had been preſent, or could have always lived to have performed thoſe duties in their own Perſons; their Patriarchal Authority for Government not ceaſing, or dying with them. Of this Authority of Ordination and Government, given to Biſhops by the holy Apoſtle St. *Paul*, he himſelf hath left to all Poſterity moſt clear and evident Teſtimonies; where writing to two of his ſaid Biſhops, *Timothy* and *Titus*, he deſcribeth very particularly the Eſſential parts of their duties, and Epiſcopal Office, in manner and ſort following.

Tit. 1. 5. "For this cauſe I left thee at *Crete*, that thou ſhouldſt "continue to redreſs the things that remain; and "ſhouldſt

"ſhouldſt Ordain Prieſts or Elders in every City, as I 1 Tim. 5. 22.
"appointed thee. Lay hands haſtily on no Man; nei- —— 3. 10.
"ther be Partaker of other Mens Sins. Let them firſt —— 5. 19.
"be proved, then let them miniſter, if they be found
"blameleſs. Againſt a Presbyter or Prieſt, receive no
"accuſation but under two or three Witneſſes. Them
"that ſin rebuke openly, that the reſt may fear. I —— 1. 3, 4, 7.
"pray thee to abide at *Epheſus*, to command ſome, that
"they teach no ſtrange Doctrine, neither that they
"give heed to Fables and Genealogies which are end-
"leſs, and do breed Queſtions rather than godly Edifi-
"cation, which is by Faith. They would be Doctors
"of the Law; and yet underſtand not what they
"ſpeak, neither whereof they affirm. There are ma- Tit. 1. 10, 11.
"ny diſobedient and vain Talkers and Deceivers of
"Minds; whoſe Mouths muſt be ſtopped; which ſub-
"vert whole Houſes, teaching things which they ought
"not, for filthy lucre's ſake. Stay fooliſh queſtions and —— 3. 9.
"contentions; reject him that is an Heretick after one —— 10.
"or two warnings. Theſe things ſpeak and exhort, —— 2. 15.
"and rebuke with all Authority: See that no Man de-
"ſpiſe thee. What things thou haſt heard of me, the
"ſame deliver to faithful Men, which ſhall be able to
"teach others alſo. Put them in remembrance, and
"proteſt before the Lord, that they ſtrive not about 2 Tim. 2. 2.
"words, which is to no profit, but to the perverting —— 2. 14.
"of the Hearers. Stay profane and vain bablings; for —— 16.
"they ſhall encreaſe unto more ungodlineſs. Put away —— 23.
"all fooliſh and unlearned Queſtions; knowing that
"they engender ſtrife. I charge thee before God, and
"the Lord Jeſus Chriſt, and the Elect Angels, that 1 Tim. 5. 21.
"thou obſerve theſe things, without preferring one to
"another; and do nothing partially. Divers other
particulars might be hereunto added, were it not that
theſe are ſufficient for our purpoſe, to ſhow as well
what Power was given to the ſaid *Timothy* and *Titus*
(two Apoſtolical Biſhops newly deſigned unto their
Epiſcopal

Epiſcopal Functions) as alſo what Authority the Apoſtle himſelf had, whilſt he lived, both of preſcribing rules unto them, and alſo of exacting the due obſervation of them: He retaining ſtill in his own hands, as full power and ample Juriſdiction over them, as they the ſaid Biſhops had received from him over the reſt of the Miniſtry, within their ſeveral charges.

And thus we ſee, how by degrees the Apoſtles did ſettle the Government of the Church amongſt the Gentiles converted to Chriſt, moſt ſuitable and agreeing with the Platform ordain'd by God himſelf amongſt the *Jews*. Miniſters are placed in particular Congregations, as *Prieſts* or *Levites* were in their Synagogues. Four and twenty Prieſts termed *Principes Sacerdotum*, had in that Kingdom the charge over the reſt of the Prieſts: and amongſt Chriſtians, one ſort of Prieſts named Biſhops or Arch-Biſhops (as their Juriſdictions were extended) had the overſight of the reſt of the Miniſtry or Prieſthood. Laſtly, as over all the Prieſts, of what ſort ſoever, and over the reſt of all the *Jews*, *Aaron* had the chief preeminence; ſo had the Apoſtles over all the Biſhops and Prieſts, and over the reſt of all Chriſtians. There was only this want to the full accompliſhment of ſuch a Church-Government, as was ſettled amongſt the *Jews*, that during the Apoſtles times, and for a long ſeaſon afterward, it wanted Chriſtian Magiſtrates to ſupply the rooms of *Moſes*, King *David*, King *Solomon*, and of the reſt of their worthy Succeſſors. There is no mention in the Scriptures of the particular ſucceſs that the reſt of the Apoſtles had in planting of Churches throughout all *Africa* and *Aſia the great*, and a great part of *Europe*: but we doubt not, but that they followed that ſame courſe in thoſe parts nearer, or better known to us; they proceeding within their limits, as St. *Paul* did within his. And moreover, we have ſufficient warrant by the ſaid Practice of our Apoſtles ſo judge, that if all the Kings, and Soveraign Princes of

of the World would have received the Goſpel whilſt the Apoſtles lived, they would have ſetled this Platform of Church-Government under them in every ſuch Kingdom, and Sovereign Principality: that as the three Eſſential parts of the Prieſthood under the Law, were tranſlated to the Miniſtry or Prieſthood in the New Teſtament; ſo the external ſhew or practice of them, might have been in effect the ſame under Chriſtian Princes that it was under the godly Kings and Princes of *Judah*: Chriſtians of particular Congregations to be directed by their immediate Paſtors; Paſtors to be ruled by their Biſhops; Biſhops to be adviſed by their Archbiſhops; and the Archbiſhops, with all the reſt, both of the Clergy and Laity, to be ruled and governed by their godly Kings and Sovereign Princes.

CAN. VI.

AND therefore if any Man ſhall affirm, under colour of any thing that is in the Scriptures, either that the Platform of Church-Government in the New Teſtament, may not lawfully be deduced from that Form of Church-Government, which was in the Old: or, that becauſe the Apoſtles did not once for all, and at one time, but by degrees, erect ſuch a like form of Eccleſiaſtical Government, as was amongſt the Jews, therefore it is not to be ſuppoſed, that they meant at all to erect it: or, that their expectation of fit opportunity to eſtabliſh that kind of Government in the

Churches of the Gentiles, being converted to Christ, hath any more force to discredit it, than had the want of it for many years amongst the Jews to blemish the dignity of it, when it was there established: or, that the Apostles had no further Authority of Church-Government committed unto them, after the Resurrection and Ascension of Christ, than they had before his Passion: or, that there was not as great necessity of sundry degrees in the Ministry, whilst the Apostles lived, one to rule, another to be ruled, for the establishing and government of the Church, as there was whilst the Priesthood of Aaron endured: or, that Christ himself did not, after a sort, approve of divers degrees of Ministers, some to have preheminence over others, in that having chosen to himself twelve Apostles, he did also elect 70. Disciples, who were neither superiour nor equal to the Apostles, and were therefore their inferiours: or, that he did not very expressly, after his Ascension appoint divers Orders and degrees of Ministers, who had power and preheminence one over another; Apostles over the Prophets and Evangelists, and the Evangelists over Pastors and Doctors: or, that the Authority of Preaching, of Administration of the Sacraments,

craments, and of Ecclesiastical Government, given to the Apostles, was not to be communicated by the Apostles unto others, as there should be good opportunity in that behalf: or, that because there were some personal Prerogatives belonging to the Apostles, which they could not communicate unto others, therefore they had not power to communicate to some Ministers, as well their Authority of Government over other Ministers, as their Authority to preach and administer the Sacraments: or, that in the Authority of Government so to be communicated unto others by the Apostles, there are not included certain degrees to be in the Ministry, some to rule, and some to be ruled: or, that it was not lawful for the Apostles to choose unto themselves Coadjutors, and to make them Ministers of the Word and Sacraments, though they tied them for a space to no certain place, more than they themselves, and the Evangelists, were limited or tied; but kept them in their own Company, as if they had been (in a manner) their Fellows, and employ'd them in Apostolical Embassages, as there were occasions: or, that the Apostles might not lawfully ordain a second Order of Ministers, by Imposition of their hands, to Preach

and administer the Sacraments, and to tie them to particular Churches and Congregations, there to execute those their duties: or, that the Ministers of that second degree and Order, so tied unto their particular Charges, had any power committed unto them, either at all to make Ministers, or to pronounce the Sentence of Excommunication against any of their Congregation, but by the direction of the Apostles, When they had given the Sentence, during all the time that the Apostles kept in their own hands the said two points of Ecclesiastical Authority: or, that it was not expedient for the Apostles to retain in their own hands, the Power and Authority of Ecclesiastical Government for a time, and Whilst they were able to execute the same in their own Persons, or by their Coadjutors, as they should direct them; and not to communicate the same, either to any their said Coadjutors, or other Persons of the Ministry, until they themselves had good experience and tryal of them; and that the particular Churches also in every City, found the Want of such Men, so authorized, to reside amongst them: or, that When the said Ministers, placed in divers particular Churches in sundry Cities, fell at variance amongst themselves,

themselves; Which of them should be most prevalent amongst the People, and drew their Followers into divers Sects and Schisms; it was not high time for the Apostles (seeing by reason of their great affairs and business otherwise, they could not attend those particular brawls and inconveniencies) to appoint some Worthy Persons in every City, to have the rule, government, and direction of them: or, that when such Men were to be placed in such Cities, the Apostles did not make especial choice of them, out of the number of their said Coadjutors, and likewise out of the rest of the Ministry, to execute those Episcopal duties, which did appertain to their Callings: or, that when they had so design'd and chosen them to be Bishops, they did not communicate unto them, as well their Apostolical Authority of Ordaining of Ministers, and power of the Keys, as of Preaching and Administring the Sacraments: or, that it was not the meaning of the Apostle St. Paul, that such Persons, as Timothy and Titus were, ought to be made Bishops in such Cities and Countries as were that Province of Ephesus, and Kingdom of Crete, to have the like Authority and Power given them in their several Cities, with their Suburbs,

Dioces,

Diocels, or Province, that was committed to Timothy and Titus, for the ruling of thole Ministers and Churches under them: or, that the Authority given by the Apostle St. Paul, or by any other of the Apostles to Timothy and Titus, and such like other Bishops or Archbishops, did any more diminish the Power and Authority which the Apostles had in their own hands, before they appointed any such Bishops and Archbishops, to rule and govern them all; than their giving Power and Authority of Preaching and Administring the Sacraments, did impeach their own Authority so to do; he doth greatly Erre.

CAP.

CAP. VIII.

The Sum of the Chapter following.

That the Churches and godly Fathers, that were immediately after the Apoſtles times, and all the Ancient Fathers ſince, did account the Form of Church-Government, eſtabliſhed by the Apoſtles (of Prieſts and Miniſters for more particular Charges; of Biſhops ſuperiour to the ſaid Prieſts; and of Arch-Biſhops to have the care and overſight of the ſaid Biſhops and Churches committed unto them) not to have been ordain'd for their times only, but to be continued to the End of the World; the ſame reaſons exacting the continuance of it, which moved the Apoſtles (by the Direction of the Holy Ghoſt) firſt to erect it.

WE have purſued the Form of Eccleſiaſtical Government, ſo far forth as it is expreſſed in the Scriptures, and as it was put in practice during the Apoſtles times. For the further proof whereof, we have thought it expedient briefly to obſerve, what the primitive Church, Ancient Fathers, and the Eccleſiaſtical Hiſtories, have in their Writings teſtified, and ſaid of this matter: as whether they held, that *Timothy* and *Titus* were Biſhops in the Apoſtles times, and had Authority over the Churches and Miniſtry committed to their Charge: and whether that Form of Church-Government in the Apoſtles times, wherein were divers Degrees of Miniſters, one ſort to direct and rule, *viz.* Biſhops, and the other to be directed and ruled, was only neceſſary for the firſt plantation of the Churches, but not ſo afterward, when the Churches were planted; as if it had been a lawful Form of Government, whilſt the Apoſtles lived, but upon their Deaths,

it

it became preſently to be unlawful. It is very apparent and cannot be denied, That in many *Greek* Copies of the New Teſtament, *Timothy* and *Titus* are termed Biſhops in the Directions or Subſcriptions of two Epiſtles, which St. *Paul* did write unto them. Theſe are the words of the ſaid Directions: *The ſecond Epiſtle written from Rome unto Timotheus, the firſt Biſhop elected of the Church of Epheſus*, And again, *To Titus elect the firſt Biſhop of the Cretians, written from Nicopolis in Macedonia.* Moreover, agreeable to the ſaid Subſcriptions, the ancient Fathers generally, having (no doubt) upon their due ſearching the Scriptures fully conſidered of the Form of Eccleſiaſtical Government, whilſt the Apoſtles lived, do with one conſent, whenſoever they expound the Epiſtles of St. *Paul* to *Timothy* and *Titus*, or have Occaſion to ſpeak of the Authority of thoſe two Perſons, very reſolutely affirm, That they were by the Apoſtles made Biſhops. And the ſame alſo, they do teſtifie of St. *James* the Apoſtle himſelf, called the *Lord's Brother*; that he was made by the reſt of the Apoſtles, his Colleagues, Biſhop of *Hieruſalem*: and ſo alſo of the *Seven Angels* of the Churches in *Aſia*, that they were ſo many Biſhops of the Apoſtles Ordination. Beſides, the ſaid ancient Fathers did very well know that when St. *Paul* ſaid to *Timothy*, *I charge thee in the ſight of God, and before Jeſus Chriſt, that thou keep this Commandment without ſpot, and unrebukable, until the appearing of our Lord Jeſus Chriſt*; that it was impoſſible for *Timothy* to obſerve thoſe things till the coming of Chriſt, he being to die long before: and that therefore the Precepts and Rules which St. *Paul* had given unto him, to obſerve in his Epiſcopal Government, did equally appertain as well to Biſhops, his Succeſſors, as to himſelf, and were to be executed by them ſucceſſively after his Death unto the Worlds End, as carefully and diligently as he himſelf, whilſt he lived, had put them in Practice. One of the ſaid Fathers doth write as followeth: "With

Terrull. contra Marcion. l. 5. Chryſoſt. Hom. 10. in 1 Tim. Ambr. in 1 Tim. c. 6. Oecum. in 1 Tim. c 6.

Ambr. ibid.

"With great Vigilancy and Providence, doth the Apo-
"ſtle give Precepts to the Ruler of the Church: for
"in his Perſon doth the ſafety of the People conſiſt.
"He is not ſo circumſpect, as fearing *Timothy*'s care,
"but for his Succeſſors; that after *Timothy*'s Example
"they ſhould obſerve the Ordination of the Church,
"and begin themſelves to keep that Form which they
"were to deliver to thoſe that came after them. Again, it is evident by the Eccleſiaſtical Hiſtories, that not only St. *James*, *Timothy*, and *Titus*, were made Biſhops by the Apoſtles; but that likewiſe *Peter* himſelf was Biſhop of *Antioch*; ſo termed, becauſe of his long ſtay there: and that the Apoſtles likewiſe made *Evodius* Biſhop of *Antioch* after St. *Peter*, and St. *Mark* Biſhop of *Alexandria*, and *Polycarpus* Biſhop of *Smyrna*; and that St. *John*, returning from *Patmos* to *Epheſus*, went to the Churches round about, and made Biſhops in thoſe places where they were wanting: and alſo, that divers others of the Apoſtles Coadjutors, beſides *Timothy* and *Titus*, were made by them Biſhops, and did govern the Cities and Provinces where they were placed, according to the ſame rules, that were preſcribed to *Timothy* and *Titus*: as *Dionyſius the Areopagite* was the firſt Biſhop of *Athens*; *Caius* the firſt Biſhop of *Theſſalonica*, *Archippus* the firſt Biſhop of the *Coloſſians*; and we doubt not, but many more by diligent reading may be found, that were in the Apoſtles times made Biſhops.

Euſeb. l. 3. c. 35. Iren. l. 3. c. 3. Euſeb. l. 3. c. 23. Origen. in Rom. c. 16. Ambr. in Coloſſ. c. 4.

Furthermore it is apparent by the teſtimonies of all Antiquity, Fathers, and Eccleſiaſtical Hiſtories, that all the Churches in Chriſtendom, that were planted and govern'd by the Apoſtles, and by ſuch their Coadjutors, Apoſtolical Perſons, as unto whom the Apoſtles had to that end fully communicated their Apoſtolical Authority; did think, that after the Death, either of any of the Apoſtles, which ruled amongſt them, or of any other the ſaid Biſhops ordained by them, it was

the meaning of the Holy Ghoſt, teſtified ſufficiently by the practice of the Apoſtles, that the ſame Order and Form of Eccleſiaſtical Government ſhould continue in the Church for ever. And therefore upon the death of any of them, either Apoſtles or Biſhops, they (the ſaid Churches) did always ſupply their places with others the moſt worthy and eminent Perſons amongſt them: who with the like Power and Authority, that their Predeceſſors had, did ever ſucceed them. Inſomuch as in every City and Epiſcopal See, where there were divers Prieſts and Miniſters of the Word and Sacraments, and but one Biſhop only; the Catalogues of the Names, not of their Prieſts but of their Biſhops, were very carefully kept from time to time, together with the Names of the Apoſtles, or Apoſtolical Perſons, the Biſhops their Predeceſſors, from whom they derived their Succeſſion. Of which Succeſſion of Biſhops, whilſt the Succeſſion of Truth continued with it, the ancient Fathers made great account and uſe, when any falſe Teachers did broach new Doctrine, as if they had received the ſame from the Apoſtles; choaking them with this, that they were not able to ſhew any Apoſtolical Church that ever taught as they did. Upon ſuch an occaſion, *Irenæus* Biſhop of *Lyons*, within 75. years (or thereabout) after St. *John*'s Death, doth write in this ſort: *Habemus annumerare eos, qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis, & Succeſſores eorum uſq; ad nos, qui nihil tale docuerunt, neq; cognoverunt, quale ab his deliratur.* And ſo likewiſe, not long after him, *Tertullian*, to oppreſs ſome, who (as it ſeemeth) drew Companies after them, ſaith thus: *Edant Origines Eccleſiarum ſuarum; Evolvant ordinem Epiſcoporum ſuorum ita per Succeſſiones ab initio decurrentem; ut primus ille Epiſcopus aliquem ex Apoſtolis, aut Apoſtolicis viris, qui tamen cum Apoſtolis perſeveraverit, habuerit autorem, & Anteceſſorem: Hoc enim modo Eccleſiæ Catholicæ ſenſus ſuos deferunt.* And St. *Auguſtin*, *Radix*

Iren. adv. hæreſ. l. 3. c. 3.

Tertull. de præſcrip. adv. hæreſ.

Aug. Epiſt. 24.

dix Chriſtiana Societatis per ſedes Apoſtolorum, & Succeſſores Epiſcoporum certâ per Orbem propagatione diffunditur.

Again, foraſmuch as it was thought by our Saviour Chriſt, the beſt means for the building and continuing of his Church in the Apoſtles times, to ordain ſundry degrees of Miniſters in Dignity and Authority one over another, when ſuch a kind of preheminence might have been thought not ſo neceſſary, becauſe the Apoſtles by working of Miracles, might otherwiſe (as it is probable) have procured to themſelves ſufficient Authority: How can it with any reaſon be imagined, but that Chriſt much more did mean to have the ſame ſtill to be continued after the Apoſtles days, when the gifts of doing Miracles were to ceaſe, and when Mens Zeal was like to grow more cold, than it was at the firſt. It ſavoureth aſſuredly, We know of what Faction, Indiſcretion, or Affection for any Man, either to think that Form of Church-Government to be unfit for our times, that was held neceſſary for the Apoſtles times; or that Order, ſo much commended amongſt all Men, and is moſt properly termed *Parium, diſpariumq; rerum ſua cuiq; loca tribuens Diſpoſitio*, ſhould be neceſſary to build the Church, but unfit to preſerve it; or, that the ſame Artiſans, that are moſt meet to build this or that Houſe, are not the fitteſt both to keep the ſame in good Reparations, and likewiſe to build other Houſes when there is cauſe. No Man can doubt (who is of any reading) but that, when the Apoſtles died, there were many defects in many Churches: and that likewiſe there were a number of places in the World, where the Apoſtles had never been, and where there were no Churches planted, or eſtabliſhed. Whereupon it followeth of neceſſity, that if the ſaid Form of Government in the Apoſtles days was then neceſſary for the planting and ordering of Churches; that the ſame did continue to be as

neceſſary afterward, for the ſupplying of ſuch defects, as were left in ſome Churches, and for the planting and ordering of other Churches in thoſe places, that had not received the Goſpel, whilſt the Apoſtles lived. And to this purpoſe it doth much avail, that for ought we can find, there can no one Nation or Country be named ſince the Apoſtles days, neither in times of Perſecution nor ſince; but when it firſt received the Faith of Chriſt, it had thereupon both Biſhops and Archbiſhops placed in it for the Government of the Churches, that were there planted; imitating therein for their more certain direction the Government of the Churches, that were erected by the Apoſtles, and had been deduced from them, agreeable (in ſubſtance) with the Form of Eccleſiaſtical Government, that was once amongſt God's own People the *Jews*. Which was no new conceit amongſt the ancient Fathers; as it may appear by the words of one of them; "Who ſaith (in effect) "that Biſhops, Prieſts and Deacons, may challenge "now that Authority in the Church, which *Aaron* and "his Sons, and the *Levites*, had in times paſt; and "that the Apoſtles in eſtabliſhing of their Government "in the New Teſtament, had reſpect to that which "was in the Old; for as much as concern'd the Eſſen-"tial parts of that Prieſthood.

Jeron. Ep. ad Evagr.

Moreover the Primitive Churches, preſently after the Apoſtles times, finding in the New Teſtament no one perſon to have been ordain'd a Prieſt, or Miniſter of the Goſpel, mediately by Men, but either by Impoſition of the Apoſtles hands, or of their hands to whom they gave Authority in that behalf, as unto *Timothy* and *Titus*, and ſuch other Biſhops as they were; and knowing that the Church of Chriſt ſhould never be left deſtitute of Prieſts and Biſhops for the work of the Miniſtry: they durſt not preſume upon their own heads to deviſe a new form of making of Miniſters, nor to commit that Authority unto any other, after their own Fancies;

Fancies; but held it their bounden duty to leave the ſame where they found it, *viz.* in the hands of *Timothy* and *Titus*, and conſequently of other Biſhops their Succeſſors. Whereupon it followeth very neceſſarily, that none of the Primitive Churches, or ancient Fathers, did ever ſo much as once dream, that the Authority given by St. *Paul* to *Timothy*, and to *Titus*, and to the reſt, who were then made Biſhops, as well for the ordering of Prieſts, as for the further order and government of the Church, did determine by the death of the Apoſtles: Conſidering, that preſently after, as long as they were in being, and lived, and ever ſince till very lately, it was held by them altogether unlawful, for any to ordain a Prieſt or Miniſter of the Word, except he were himſelf a Biſhop: and no one approved Example for the ſpace of above 1500. years, can be ſhewed (for ought we find) to the contrary. It is true, that one *Coluthus*, being himſelf but a Prieſt, would needs take upon him to make Prieſts, in ſpleen againſt his own Biſhop (the Biſhop of *Alexandria*) with whom he was then fallen at variance: and that the like attempt was made by one *Maximus*, ſuppoſing himſelf to have been a Biſhop, where he was indeed but a Prieſt, as it was decided by the firſt *Council of Conſtantinople*. Howbeit ſuch their Ordinations were accounted void, and utterly condemn'd as unlawful; they themſelves not eſcaping ſuch juſt reproof, as ſo great a Novelty and preſumption did deſerve. We acknowledge, that for the great dignity of the Action of Ordination, it was decreed by another Council, That Prieſts ſhould lay their hands, with the Biſhop, upon him that was to be made Prieſt: but they had not thereby any Power of Ordination; but only did it to teſtifie their conſent thereunto, and likewiſe to concur in the bleſſing of him: neither might they ever in that ſort impoſe their hands upon any without their Biſhops.

Again,

Again, the ſaid Primitive Churches and ancient Fathers, finding how the Apoſtles, by the Inſpiration of the Holy Ghoſt, had ordained Biſhops, *Timothy*, *Titus*, and ſuch like, for the ordering and appeaſing of ſuch Quarrels and Contentions as ariſe amongſt the Miniſters and People, for want of ſome amongſt them of Authority to govern them; they might thereby have been confirmed more and more in their Judgments (if at any time they had doubted of it) concerning the neceſſity of that Apoſtolical Form of Government, that it was for ever to continue, to the end the Schiſms and contentious Perſons might be ſtill, by the ſame means, ſuppreſſed, that they were whilſt the Apoſtles lived. For they ever obſerved what the want of Biſhops would work in the Church; and how the contempt of them, and diſobedience to their directions, was always a chief cauſe of Sects and Schiſms. Which made them eaſily to diſcern, that if the Apoſtles had not provided for the continuance of their Apoſtolical Authority in Biſhops, who were to ſucceed them in the Government of the Church; but had left an equality in the Clergy, that every one might have proceeded in his own particular Church after his own Faſhion; there would have been nothing in the Church but Diſorder, Scandals, Sects, Schiſms, and all manner of Confuſion. One of the ancient Fathers perceiving in his time, what Pride and Contempt certain unſtaid and contentious Perſons ſhewed toward their Archbiſhops, did lay it upon them as a property of Hereticks, and feared not to compare them to the Devils. Theſe are his words, *Quilibet hæreticus*, &c. *loquens cum Pontifice, nec eum vocat Pontificem, nec Archiepiſcopum, nec Religioſiſſimum, nec Sanctum; ſed quid? Reverentia tua; & nomina illi adducit communia, ejus negans autoritatem. Diabolus hoc tum fecit in Deo: Ero ſimilis Altiſſimo. Non Deo, ſed Altiſſimo.* And another Father, long before the days of the former, did accordingly obſerve, that Hereticks and Schiſmaticks did uſu-

ally

ally ſpring from no other Fountain, but this, *Quod Sacerdoti Dei non obtemperatur ; nec unus in Eccleſia ad tempus Sacerdos ; & ad tempus Judex vice Chriſti cogitatur: that the Prieſt of God* (meaning every ſuch Biſhop as he himſelf was in his own Dioceſs) *was not obey'd; nor one Prieſt in the Church acknowledg'd for the time to be Judge in Chriſt's ſtead.* And again, *Unde Schiſmata & Hæreſes abortæ ſunt, & oriuntur ; niſi dum Epiſcopus qui unus eſt, & Eccleſiæ præeſt, ſuperbâ quorundam præſumptione contemnitur? Whence have Schiſms and Hereſies ſprung up, and do ſpring: but whilſt the Biſhop, which is one and ruleth the Church, is by the proud Preſumption of certain men deſpis'd?* A third Father alſo, though at ſome times he had a ſharp tooth againſt Biſhops, as they carried themſelves in his time, doth confeſs nevertheleſs, That *when Schiſms firſt began, Biſhops were ordain'd, Ut Schiſmatum ſemina tollerentur ;* and in another Place, *in Remedium Schiſmatis, ne unuſquiſq; ad ſe trahens Chriſti Eccleſiam rumperet.* Alſo where the ſame Father doth write againſt the *Luciferians,* and undertaketh the defence of Biſhops in a right point, untruly by them impugn'd, he ſpeaketh of their Authority within their ſeveral Dioceſſes after this ſort, *Eccleſiæ ſalus in ſummi Sacerdotis dignitate pendet: Cui ſi non exors quadam, & ab hominibus eminens detur poteſtas, tot in Eccleſiis efficientur Schiſmata, quot Sacerdotes :* that is, *The ſafety of the Church doth conſiſt in the dignity of the chief Prieſt: unto whom, if an extraordinary and eminent Power from other men be not yielded, there will be as many Schiſms in Churches, as there are Prieſts.*

Cypr. l. 1. Ep. 3.

Id. l. 4. Ep. 8.

Hieron. adv. Luciferianos.

Laſtly it is to be obſerved, that in the Apoſtles times the *Roman* Empire had wrought a great confuſion in all the Kingdoms and Countries about it ; whilſt in the greedineſs of Honour in that ſtate they had ſubdued their Neighbour Kings and Princes, and turn'd their Kingdoms and Principalities into Provinces and Conſulſhips and divers other ſuch like Forms of Regiment ; leaving the ſame to the Government of their own Subſtitutes

ſtitutes, to whom they gave ſundry and different titles. Which courſe, held by that ſtate, cauſed the Apoſtles, in their planting of Churches, when they could not perform that which otherwiſe they would have done, to frame their proceeding as near unto it, as they could. In the chief Cities, which had been Heads of ſo many Kingdoms, and were ſtill the Seat then of the principal *Roman* Officers, principal Perſons were placed, who were Biſhops, and more than Biſhops: as St. *James* at *Jeruſalem*, (although *Jeruſalem*, notwithſtanding it was honoured with the name and title of the See of St. *James*, was not the Metropolitan Seat, or Archbiſhoprick of that Province, but *Caſarea*; whoſe Right is ſaved in the giving that honour to *Jeruſalem* in the firſt *Nicene Council*;) St. *Peter* firſt in *Antioch*, and then in *Rome*; and St. *Mark* in *Alexandria*: who remain'd in thoſe places, as was then moſt behooveful for thoſe Churches, as ſo many principal Archbiſhops, Patriarchs, to rule and direct all the Biſhops, Prieſts, and Chriſtians, in *Paleſtine*, *Syria*, *Italy*, and *Egypt*. And in other Cities alſo and Countries, not ſo famous then as the ſaid four, there were appointed, according to the largeneſs of their Extents, in ſome, Biſhops, to govern the Miniſters which were in ſuch Cities; and in ſome others, ſuch as *Timothy* and *Titus* were, who (as we have ſhewed in the former Chapter) had the overſight committed unto them, as well of Biſhops, as of the reſt of the Churches within their limits. All which particulars, ſo put in practice by the Apoſtles, were very well known to the Primitive Churches, and ancient godly Fathers, that lived the firſt 300. years after Chriſt; and gave them full aſſurance, that they might lawfully purſue in thoſe days that Form of Church-Government which the Apoſtles themſelves had erected: the ſtate and condition of the times remaining ſtill one and the ſame, that it was, when the Apoſtles lived. Whereupon, by their Example,

ample, they did not only continue the Succeſſion of Biſhops and Archbiſhops, in thoſe places where the Apoſtles had ſetled them: ſupplying other Churches, either not throughly ſetled, or not at all planted, when the Apoſtles died (as before hath been mention'd) with the like Church-Governours: but did likewiſe preſerve, and uphold in thoſe parts of the World, where Chriſtianity did then chiefly flouriſh, the Succeſſion of Patriarchal Archbiſhops in the above-mention'd four moſt principal Cities, *Jeruſalem*, *Antioch*, *Rome*, and *Alexandria*. Inſomuch as it is commonly held, that this Apoſtolical Order was thus diſtributed, and ſetled by the Fathers of the Primitive Church long before the *Council of Nice*; and that then in that holy Aſſembly, it was only but ſo acknowledged and continued, *idq; ad Diſciplinæ conſervationem*, as a very worthy Man hath obſerved. *Calvin.*

The conſideration of all which particular points, concerning the placing of Archbiſhops and Biſhops in the Territories of the *Romans*, according to the Dignities and chief honours of the Cities and Countries where they were placed; doth very throughly perſwade us, that (as we obſerved in the former Chapter) if all the ſaid Kingdoms, and Sovereign Principalities, then in ſubjection to the *Roman* Empire, had been freed of that ſervitude, and governed by their own Kings and Princes, as they had been before: the Apoſtles (though the ſaid Kings and Princes had refuſed to receive the Goſpel) would notwithſtanding as much as in them lay, have ſetled in every one of them, for the Government of the Church there, the like Form that God himſelf did erect amongſt the *Jews*, and that they themſelves did eſtabliſh in their time in the like Heatheniſh places, as is aforeſaid; that is, in every ſuch Kingdom Miniſters in particular Churches, or Congregations; Biſhops over Miniſters, and Archbiſhops to overſee and direct them all. And aſſuredly, if when Chriſtian

Kings and Sovereign Princes did free themſelves from the Yoke of the Empire, they had either known or regarded the Ordinance of the Holy Ghoſt, for the Government of the Churches within their Kingdoms and Principalities; they would have been as careful to have deliver'd their Churches from the bondage of the Biſhop of *Rome*, as they were their Kingdoms from ſubjection to the Empire. For all, that is commonly alledged to the contrary, is but the fume of preſumptuous Brains. The chief Archbiſhops, either in *France* or *Spain*, have as full Power and Authority under their Sovereigns, as the Biſhops of *Rome* had in times paſt over *Italy*, under their Emperour: and by the Inſtitution of Chriſt, they ought to depend no more upon the See of *Rome*, than they do now one upon the other: or than the Archbiſhops of *England*, under their moſt worthy Sovereign, do depend upon any of them: as it will hereafter more plainly (we hope) appear by that which we have to ſay of that infinite Authority which the Pope doth vainly challenge to himſelf.

CAN. VII.

AND therefore if any Man ſhall affirm, under colour of any thing that is in the Scriptures, either that the Subſcriptions, or Directions of the ſecond Epiſtle of St. Paul to Timothy, or of his Epiſtle to Titus, though they are found in the ancient Copies of the Greek Teſtament, are of no Credit or Authority: or, that ſuch an Impeachment and Diſcredit laid upon them, is not very prejudicial to the Books and Writings of the Holy Ghoſt: or, that it

it is not great presumption for Men in these days, to take upon them to know better, Whether Timothy and Titus were Bishops, than the Churches and godly Fathers did, which were planted and lived either in the Apostle's times, or presently after them; except they have some especial Revelations from God: or, that whilst Men do labour to bring into discredit the ancient Fathers and Primitive Churches, they do not derogate from themselves such credit as they hunt after, and as much as in them lieth, bring many parts of Religion into a wonderful uncertainty: or, that it is probable, or was possible for Timothy to have observ'd those Rules that St. Paul gave him unto the coming of Christ; except (as the Fathers expound some of them) he meant to have them first observed by himself and other Bishops in that Age, and that afterward they should so likewise be observed by all Bishops for ever: or, that the ancient Fathers, and Ecclesiastical Histories, when they Record it to all Posterity, that these Men, and those Men, were made by the Apostles, Bishops of such and such places, are not to be held to be of more credit than any other Historiographers, or Writers: or, that when the ancient Fathers did collect out of the Scri-

ptures and practice of the Apostles, the continuance for ever of that Form of Church-Government which was then in use, they were not so throughly illuminated with the Holy Ghost, as divers Men of late have been: or, that it was an idle course held by the Primitive Churches, and ancient Fathers, to keep the Catalogues of their Bishops, or to ground Arguments in some Cases upon their Succession, in that they were able to deduce their beginnings, either from the Apostles, or from some Apostolical Persons: or, that the Form of Government, used in the Apostle's times, for the planting and ordering of Churches, was not, in many respects, as necessary to be continued in the Church afterward; especially considering, that many Churches were not left fully ordered, nor in some places were at all planted, when the Apostles died: or, that true and perfect Order, grounded upon the very Laws of Nature and Reason, and established by the Holy Ghost in the Apostles times, was not fit for the Churches of God afterward to embrace and observe: or, that any Church, since the Apostles time, till of late years, when it received the Gospel, had not likewise Archbishops and Bishops for the Government of it: or, that divers of the

the ancient Fathers did not hold, and that very truly (for ought that appeareth to the contrary) that our Saviour Christ and his Apostles, in establishing the Form of Church-Government amongst the Gentiles, had an especial respect to that Form which God had setled amongst the Jews, and did no way purpose to abrogate or abolish it: or, that any since the Apostles times, till of late days, Was ever held to be a lawful Minister of the Word and Sacraments, who was not Ordain'd Priest or Minister, by the Imposition of the hands of some Bishop: or, that it is with any probability to be imagin'd, that all the Churches of Christ, and ancient Fathers from the beginning, would ever have held it for an Apostolical Rule, That none but Bishops had any Authority to make Priests, had they not thought and judged, that the same Authority had been derived unto them the said Bishops from the same Apostolical Ordination, that was committed unto Timothy and Titus, their Predecessors: or, that the Apostles, and all the ancient Fathers, were deceived, when they judged the Authority of Bishops necessary at all times for the suppressing of Schisms; and that without Bishops, there would be in the Churches as

as many Sects as Ministers: or, that When Men find themselves, in regard of their disobedience to their Bishops, so fully and notably described and censured by all the ancient Fathers for Schismaticks and contentious persons, they have not just cause to fear their own Estates, if they continue in such their Wilfulness and obstinacy: or, that the Church-Government, by us above treated of, is truly to be said to savour of Judaism, more than the observation by godly Kings and Princes, of the Equity of the Judicial Law, given to the Jews, may truly be said to savour thereof: or, that it doth proceed from any other than the Wicked Spirit, for any sort of Men, what godly shew soever they can pretend to seek to discredit (as much as in them lieth) that Form of Church-Government, which was established by the Apostles, and left by them to continue in the Church to the end of the World, under Archbishops and Bishops, such as were Timothy and Titus, and some others, then called to those Offices by the said Apostles, and ever since held by the Primitive Churches, and all the ancient Fathers to be Apostolical Functions; or to term the same, or any part of it to be Anti-Christian; He doth greatly Erre.

CAP.

CAP. IX.

The Sum of the Chapter following.

That our Saviour Chriſt, upon his Aſcenſion into Heaven, did not commit the Temporal Government of the whole World unto St. Peter. *That the Apoſtles and whole Miniſtry did ſucceed Chriſt, not as he was a Perſon immortal and glorious after his Reſurrection; but as he was a Mortal Man here upon the Earth before his Paſſion. That Chriſt left neither to St.* Peter, *nor to the Biſhops of* Rome, *nor to any other Archbiſhops or Biſhops any temporal Poſſeſſions; all, that ſince any of them have gotten, being beſtowed upon them by Emperours, Kings and Princes, and other their good Benefactors. And that the Imagination of St.* Peter's *Temporal Sovereignty, is very idle; the ſame being never known unto himſelf, (for ought that appeareth) and argueth great Ignorance of the true nature of the Spiritual Kingdom of Chriſt: for the erecting whereof the ſpiritual working of the Holy Ghoſt with the Apoſtles, and the reſt of the Miniſtry of the Goſpel, was, and is only neceſſary.*

IT hath been ſhewed by us before that our Saviour Chriſt, after his Reſurrection and Aſcenſion, became actually in the State of the Heir of all things, Governour of all the World, and King of kings, even as he was Man: his divine Nature working more glorioufly in his Humanity, than formerly it had done. Howbeit although we alſo made it plain, that notwithſtanding the ſaid Glory, Power, Rule, Dominion and Majeſty, wherewith Chriſt is really poſſeſt, ſitting in Heaven at the right hand of his Father; he made no alteration in the Form, and manner of Temporal

poral Government; but left the whole World to be ruled by Kings and Soveraign Princes under him, as it had been before; himſelf retaining ſtill in his own hands, the Scepter and chiefeſt Enſigns of Royal and higheſt Majeſty, to direct and diſpoſe them all according to his divine pleaſure: Yet the Paraſitical, and ſottiſh Crew of *Romiſh Canoniſts*, with the new Sectaries, their Companions, will aſſuredly moil and repine thereat: telling us by the Pen of one of their Fellows (the verieſt Idiot we think amongſt them,) "That "all Power, Dominion, and Worldly Principality, was "left by Chriſt, after his Aſcenſion, unto St. *Peter*: "That two times are to be conſidered in Chriſt; the "one before his Paſſion, when *propter humilitatem*, he "refuſed to judge, that is, to ſhew himſelf a Tempo- "ral Magiſtrate, the other after his Reſurrection, and "then he ſaid, All Power is given unto me, in Heaven "and in Earth: That Chriſt, after his Reſurrection, gave his Power to St. *Peter*, and made him his Vicar, and that *ex poteſtate Domini*, the Power of his Vicar is to be meaſured. And to advance that Power, as highly as he can, ſuppoſing, that what he can ſay thereof doth belong to St. *Peter*, he quoteth a number of places out of the Scriptures, concerning the Dignity, Honour, Royalty and Majeſty, attributed to our Saviour Chriſt after his Reſurrection and Aſcenſion, by reaſon of the Unition ſo oft before by us mentioned: and doth conclude, "That *ceſſantibus rationibus humilitatis, neceſſita-* "*tis, atq; paupertatis*, that the reaſons of his former "humility, neceſſity, and poverty ceaſing, Chriſt did "ſhew himſelf to be the Lord of all; *ut aſcenſurus ad* "*Patrem eandem poteſtatem Petro relinqueret.* And more- "over he is peremptory, that *Peter* did exerciſe this "temporal Power *in ſuâ propriâ naturâ temporaliter*, in "the proper nature of it temporally: for it is ſaid in "the *Acts*, c. 5. that he condemn'd *Ananias* and *Sap-* "*phira, pro crimine facti ad panam civiliter*, for the crime "of

Dr. *Mat.* de Juriſd. Part. 1. c. 5. §. 6.

Id. ib. c. 22. §. 4, 5.

Id. Append. ad c. 22.

Id. ib. c. 22. §. 6.

" of a fact to a puniſhment civilly. Now if *Peter* were " ſo great a Temporal Monarch, whilſt he lived, what " muſt we think of his Vicar, the Pope; and how " royal is the Eſtate of all Archbiſhops and Biſhops, " that have any dependency upon him? For as the " eſpecial *Jeſuit* and *Cardinal* (an Enemy to the *Cano-* " *niſts* in this point) doth infer, *Si Papa eſt Dominus* " *totius orbis Chriſtiani ſupremus, ergo ſinguli Epiſcopi ſunt* " *principes temporales in oppidis ſuo Epiſcopatui ſubjectis:* " *If the Pope be Lord of all the Chriſtian World, then it fol-* " *loweth, that all particular Biſhops are temporal Princes in* " *the Cities and Towns ſubject to their Biſhopricks.* Bellarmin. de Rom. Pont. l. 5. c. 3.

To the manifeſtation of all which the ſaid *Canoniſt* his ſo abſurd and groſs aſſertions, before we proceed any further; We hold it not unfit, for the reaſons elſewhere ſpecified by us (when we ſhewed, that Chriſt was no temporal Lord, nor had any temporal Dominion after the manner of other Kings) Firſt to hear the *Cardinal*, how he ſhaketh the very ground-work and foundation of all theſe Vanities. For whereas his Oppoſites would make St. *Peter*, and conſequently the *Pope*, his Succeſſor, to derive ſuch their infinite Power, and temporal Authority from Chriſt, after his Reſurrection, as he was then a Man, immortal and glorious, having caſt off his former infirmities and mortality. The *Cardinal* is reſolute to the contrary, and doth reaſon in this ſort. " *Chriſtus, ut homo, dum in terris vixit,* " *non accepit, nec voluit ullum temporale Dominium. Sum-* " *mus autem Pontifex Chriſti Vicarius eſt, & Chriſtum no-* " *bis repræſentat, qualis erat, dum hic inter homines vive-* " *ret: Igitur ſummus Pontifex, ut Chriſti Vicarius, atq;* " *adeo ut ſummus Pontifex eſt, nullum habet temporale Do-* " *minium. Chriſt, as he was Man, and lived upon the Earth, neither did, nor would receive any temporal Dominion: But the Pope is Chriſt's Vicar, and doth repreſent Chriſt unto us, in that Eſtate and Condition that he lived in here amongſt Men: therefore the Pope, as Chriſt's* Bellarm. de Rom. Pont. l. 5. c. 4.

Vicar, and ſo as he is the higheſt Biſhop, hath no temporal Dominion. And again, "*Dicimus, Papam habere illud* "*Officium, quod habuit Chriſtus, dum in terris inter homi-* "*nes humano more viveret. Neq; enim Pontifici poſſumus* "*tribuere officia, quæ habuit Chriſtus, ut Deus, vel ut homo* "*immortalis, & glorioſus; ſed ſolum ea, quæ habuit, ut* "*homo mortalis. We ſay, that the Pope hath that Office that Chriſt had, when he lived in the Earth amongſt Men, after the manner of Men: for we cannot aſcribe unto him thoſe Offices which Chriſt hath, as he is God, or as he is Man, immortal and glorious; but only thoſe which he had as a mortal Man.* Neither doth he ſtay here, but goeth on forward, ſaying; Add, *that the Pope hath not all that Power which Chriſt had as a mortal Man. For He, becauſe he was God and Man, had a certain Power, which is called a Power of Excellency; by the which he govern'd both faithful Men and Infidels: but the Pope hath only committed unto him his Sheep; that is, ſuch Perſons as are faithful.* Again, *Chriſt had Power to inſtitute Sacraments, and to work Miracles by his own Authority; which things the Pope cannot do. Alſo Chriſt might abſolve Men from their Sins, without the Sacraments, which the Pope cannot.*

Idem ibid.

Nay the *Cardinal* was ſo far from believing, that all Power and Worldly Principality was left by Chriſt unto St. *Peter*, and ſo unto his Succeſſors; as he confeſſeth in effect, that neither St. *Peter*, as he was Biſhop of *Rome*, nor any of his Succeſſors can challenge ſo much as a rural Farm, or any other kind of temporal Poſſeſſions, which have not been given unto them by the Emperours, and other Temporal Princes. And leſt ſuch gifts might be held by any to be unlawful; he, to prove the contrary, alledgeth, that they were godly Princes who ſo endowed the Church of *Rome*. Theſe are his words: "*Qui donaverunt Epiſcopo Ro-* "*mano, aliiſq; Epiſcopis Principatus temporales, pii homi-* "*nes fuerunt, & eâ de cauſâ præcipuè à totâ Eccleſiâ com-* "*mendati*

Bell. de Rom. Pont. l. 5. c. 9. § quartóq;

" *mendati ſunt: ut patet de Conſtantino, Carolo magno,*
" *& Ludovico ejus filio, qui inde Pius appellatus eſt. They*
who gave to the Biſhop of Rome, *and other Biſhops, tempo-*
ral Principalities, were godly Men, and for that cauſe eſpe-
cially were commended by the whole Church; as appeareth of
Conſtantine, Charles *the Great, and* Lewis *his Son, who*
in that reſpect was called Lewis *the Godly.* Again, *That* Id. ibid. § Jam
the Pope holdeth in right that Principality which he hath, vero.
may eaſily be perceived, quia dono Principum habuit, *be-*
cauſe he had it by the gift of Princes. Of which gifts, he
ſaith, the Authentical Inſtruments remain ſtill in *Rome:*
adding nevertheleſs, that if they had been loſt, " *abunde*
" *ſufficeret præſcriptio octingentorum annorum; that a* Id. ibid. § le
preſcription of 800. *years, were abundantly ſufficient to*
prove the Pope's right. And unto theſe words of *Bernard,* Id. ibid. c. 10.
" *Forma Apoſtolica hæc eſt; interdicitur Dominatio; indi-* § tertio obji-
" *citur Miniſtratio*; he anſwereth, that *Bernard* doth cit.
" ſpeak of the Biſhop of *Rome, ſecundum id, quod habet*
" *ex Chriſti inſtitutione.* Alſo *Gregory the Firſt,* de-
" nouncing a Curſe againſt that Biſhop, *qui jubet ali-*
" *cui Agro more fiſcali Titulum imprimi, who doth*
challenge to hold any Poſſeſſions, as an abſolute Temporal
Prince, in right of his Church, the *Cardinal* doth anſwer,
That it is not to be marvelled, that Gregory *would not*
have Biſhops, nor the prefects of the Patrimony of the Church
of Rome *to uſe, More fiſcali, in recovering the Poſſeſſions*
of the Church; For, ſaith he, " *Nondum habuerat Eccle-*
" *ſia politicum principatum; ſed poſſidebat Bona temporalia*
" *ad eum modum, quo privati homines poſſident. Itaq;*
" *æquum erat, ut Agros, quos ſuos eſſe cenſebat Eccleſia; ſi*
" *forte ab aliis occuparentur, in Judicio legitimo eos repete-*
" *ret; non autem More fiſcali propriâ ſibi Autoritate ven-*
" *dicaret:* that is, *for as yet* (meaning when *Gregory*
lived, which was 600. years after Chriſt) *the Church*
had no political Principality, but did poſſeſs her temporal
goods in the ſame manner, whereby other private Citizens
poſſeſſed theirs. And therefore it was agreeable to Equity,

that if perhaps the Poſſeſſions which the Church ſuppoſed to be hers, were occupied by other men; ſhe was to require them, Judicio legitimo, in a temporal Court of the Prince, of whom the ſame were held; and might not challenge them to her ſelf, by her own proper Authority, More fiſcali, as Sovereign Princes do, when their right is detained from them.

Calvin. Inſtit. l. 4. c. 11.

Laſtly, the *Cardinal* is ſo far driven by a worthy Man, and ſome others of our ſide, who held it unlawful for the Biſhops of *Rome*, or any other Biſhops, to be abſolute Worldly Princes (whoſoever do beſtow that Soveraignty upon them) the ſame being directly againſt Chriſt's words, *Vos autem non ſic*, and for many other reaſons; as he flieth to the times of the *Maccabees*, when the Ordinances of God, as touching the High-Prieſthood, were utterly neglected, and nothing (in effect) left in the Church, but Pride, Preſumption, Blood and Confuſion (as we have declar'd in our firſt Book, *cap.* 32.) and would gladly thereby uphold the Pope's Regalities. Theſe are his words, *Although perhaps it were abſolutely better, that Biſhops ſhould deal with Spiritual matters, and Kings with temporal: Yet in reſpect of the malice of times, experience doth cry, that ſome temporal Principalities were not only profitable, but alſo of neceſſity; and by the ſingular Providence of God, given to the Biſhop of* Rome, *and to other Biſhops. For if in* Germany *the Biſhops had not been Princes, none had continued to this day in their Seats. As therefore in the Old Teſtament, the High-Prieſts were for a long time without temporal Authority, or Empire; yet in the latter times Religion could not have continued, and been defended, except the High-Prieſt had been King, (that is, in the time of the Maccabees:) So we ſee it hath faln out to the Church; that ſhe, which in her firſt times had no need of temporal Principality to defend her Majeſty, doth now ſeem neceſſarily to have need of it.*

Bell de Rom. Pont. l. 5. c. 9. § deniq; probatur.

As though he ſhould have ſaid; Now, that the Church of *Rome* hath in her Pride and Preſumption, determined ſtill to Tyrannize over all Kings, Prieſts, Kingdoms

doms and Churches, contrary to the rules and preſcription of our Saviour Chriſt, and of his bleſſed Apoſtles; the Popes muſt needs be temporal Kings.

Thus far we have followed the *Cardinal*; who is bold to affirm, That neither St. *Peter*, nor the Popes, his pretended Succeſſors, nor any other of the Apoſtles, nor of their Succeſſors, Archbiſhops, or Biſhops, nor any other Miniſter, nor all the Miniſters in the World, (if they were together) do ſucceed Chriſt, as he was after his Reſurrection or Aſcenſion, a Man immortal and glorious; but only as he was a mortal Man, and lived here in that Eſtate upon the Earth, without the enjoying of any temporal Kingdom, or Regal Poſſeſſions; contenting himſelf to be only a Spiritual King, and to have in this World a Spiritual Kingdom, that is, his Church; ſo termed, becauſe he ruleth only in thoſe Men's hearts which are true Members of it; the Goſpel alſo being named *Evangelium Regni*, becauſe it containeth the Doctrine of our *Meſſiah*, and Spiritual King, and how he doth eſtabliſh his Spiritual Kingdom, in and amongſt Men. Of which Spiritual Kingdom ſome little further conſideration, and how our Saviour Chriſt obtained it, and then did, and ſtill doth govern it, will make the folly of thoſe Men more apparent, which cannot apprehend the Excellency of it, except it have joined with it all Worldly Principalities, and Authority. None is ignorant, that hath any ſenſe of Chriſtianity, how all Men by nature were the Children of wrath; and how before they embraced Chriſt by Faith, *they walked according to the courſe of this World, and after the Prince that ruleth in the air, even the Spirit that ſtill worketh in the Children of Diſobedience.* Which wicked Spirit being termed *the Spirit of darkneſs*, all his Subjects and Servants, and whatſoever they take in hand, are called the *Children and works of darkneſs*. From whoſe Service, had not our Saviour Chriſt delivered us, and by ſubduing, and vanquiſhing this wicked Prince, taken

Ephes 2. 2.

Rom. 13. 12.

Ephes. 5. 11.

taken actually the poſſeſſion of our hearts, where the Devil before raigned; we had been ſtill in the ſtate of
Epheſ. 5. 8. wrath and damnation. Whereas now *through Grace, and by Faith Chriſt dwelling in our hearts, we are no more dark-*
Gal. 5. 16, 22. *neſs, but light in the Lord: nor are to hold any longer fellowſhip with the unfruitful works of darkneſs, or of the fleſh; but are bound, being repleniſhed with God's holy Spirit, to bring forth the fruits and operations of the ſame.* To this vanquiſhment of Satan, by our Saviour Chriſt, theſe
Luc. 11. 22. &c. Scriptures following have relation. *If I, by the Finger of God, do caſt out Devils, doubtleſs the Kingdom of God is come unto you: When a ſtrong Man armed keepeth his Palace, the things which he poſſeſſeth are in Peace: but when a ſtronger than he cometh upon him, and overcometh him, he taketh from him all his Armour, wherein he truſted, and*
Joh. 12. 31. *divideth the ſpoils.* Again, *Now is the Judgment of this World; now ſhall the Prince of this World be caſt out.*
Col. 1. 9. &c. And again; *We ceaſe not to pray for you,* &c. *That you might walk worthy of the Lord,* &c. *Giving thanks to God the Father,* &c. *Who hath deliver'd us from the power of darkneſs, and hath tranſlated us into the Kingdom of his dear Son, in whom we have Redemption through his Blood.*
Col. 2. 14, 15. Again, *Chriſt putting out the hand-writing of Ordinances, that was againſt us,* &c. *He took it out of the way, and faſtned it upon the Croſs, and hath ſpoiled the Principalities and Powers, and hath made a ſhew of them openly, and hath*
1 Joh. 3. 8. *triumphed over them in himſelf.* And laſtly, *He that committeth Sin is of the Devil; for the Devil ſinneth from the beginning.* For *this purpoſe appeared the Son of God, that he might looſe the works of the Devil.*

Now our Saviour Chriſt did, by fullfilling the Law for us, and the Sacrifice of himſelf once offered upon the Croſs, vanquiſh both the Devil, Death, and Hell; to the end, that *as many as believed in him, might not periſh, but have life everlaſting.* And therefore knowing Faith to be the Means of ſo unſpeakable a Benefit, he vouchſafed not only to be our Prieſt, but our heavenly Prophet;

Prophet; labouring, by Preaching and Miracles, to beget Faith in the Hearts of his Hearers, that, Satan being expel'd thence, he himſelf with his Father might abide and make their Manſion in them. To the performance of which moſt admirable work, how our Saviour Chriſt, being equal with his Father, became a Servant for our ſakes (as it was the will of God, whereunto, of his own accord, he conform'd himſelf) and what a poor Eſtate he held, whilſt he was upon the Earth; how he was born in Poverty, lived in Poverty, and died in Poverty; how maliciouſly and ſcornfully he was oftentimes entreated; how as, when he ſpake the truth, his Enemies ſaid he *blaſphemed*; So, when he caſt out Devils, they told him, that *he caſt them out by Beelzebub the Prince of the Devils*; how in the whole courſe of his Life, he was ſo far from being a temporal King, or having poſſeſſion of any Regal State, as he had not ſo much as an Houſe of his own to reſt his head in, but was glad to lodge now with one man, and then with another, as the Occaſions and Times ſerved; and how in the end, he was content to ſatisfie the Malice of his Enemies, by ſubmitting himſelf for our ſakes, unto the Death of the Croſs, it were a needleſs labour for us to purſue; the *Evangeliſts* have ſo plainly ſet down all theſe particulars and many more beſides to that purpoſe. Likewiſe it ſhall be ſufficient for us ſparingly to recount how our Saviour Chriſt was not only content to preach and work Miracles himſelf for the converſion o thoſe that heard him: but did to the ſame end, as well before his Paſſion as after, authorize likewiſe his twelve Apoſtles and ſeventy Diſciples to preach and work ſtrange Miracles; and furthermore ordain a Succeſſion of the Miniſtry, for the encreaſing of this his Kingdom unto the end of the World; himſelf never forſaking his Church and Miniſters, but ſtill aſſiſting them in that their ſpiritual Charge, which he had committed unto them. For although that he himſelf by his Death and Paſſion hath

Matth. 12. 24.

vanquiſhed

vanquiſhed Satan, and ruleth in the Hearts of the Faithful; yet by reaſon of our Infirmities and Weakneſs of Faith, and through the Malice of the Devil, who never ceaſeth, *like a roaring Lyon, to ſeek whom he may devour*; this ſpiritual Kingdom of Chriſt is but now begun in us, and upheld in us by the moſt merciful hand of our Saviour Chriſt, through the operation of the Holy Ghoſt, and by the labour of the Miniſtry. But in the end, through the Virtue of Chriſt's Paſſion, ſhall be brought to paſs,

1 Cor. 15. 54. &c. that which is written, *Death is ſwallowed up in victory. O Death, where is thy ſting? O Hell, where is thy victory? The ſting of Death is ſin; the ſtrength of ſin is the Law: But thanks be unto God, who hath given us victory thrô*

Apoc. 20. 10. 14. *our Lord Jeſus Chriſt.* And again, *Death, Hell and the Devil ſhall be caſt into the lake of fire and brimſtone.* In the mean while, and during the time of this our Pilgri-

Epheſ. 4. 27. mage, we are for the continuance of Chriſt's *dwelling in our Hearts*, to follow the Counſel and Direction of the Holy Ghoſt, That in no ſort *we give any place to the*

Jam. 4. 7. *Devil*: but that *we reſiſt him with all the force we are able, for in ſo doing he will fly from us.* And for our better Reſiſtance, that we might be able to ſtand againſt the Aſſaults of Satan, we have a notable and compleat armour appointed us by the ſaid Holy Spirit which is agreeable to the Nature of the Enemies we have to fight with. For (ſaith the holy Apoſtle) *we wreſtle not againſt fleſh and blood; but againſt principalities, againſt powers, and againſt worldly*

Epheſ. 6. 11, 12. *governors, the princes of darkneſs of this world; againſt ſpiritual wickedneſſes which are in the high places.*

And thus we have a brief and ſhort Idea of the Spiritual Kingdom of Chriſt: Whereof when the Apoſtles, after they were repleniſhed with the Holy Ghoſt, upon the day of *Pentecoſt*, had full underſtanding and notice: they never dreamed (for ought that appeareth to the contrary in the Scriptures) of any Worldly preheminence or Principalities; who ſhould ſit here, and who ſhould ſit there; but contented themſelves with the

the ſame eſtate and condition of life that their Maſter had led before them; remembring how he had deſcribed the ſame unto them, when he firſt ſent them to preach amongſt the Jews. *Behold* (ſaith he unto them) *I ſend you as ſheep in the midſt of Wolves. Beware of men; for they will deliver you up to the Councils, and will ſcourge you in the Synagogues. And ye ſhall be brought to the Governours and Kings, for my ſake, in witneſs to them and the Gentiles. And ye ſhall be hated of all Men for my ſake. When they perſecute you in this City, flee into another: the Diſciple is not above his Maſter, nor the Servant above his Lord: If they have called the Maſter of the Houſe* Beelzebub; *how much more them of his Houſhold? Whoſoever will be a perfect Diſciple, ſhall be as his Maſter. Verily, Verily, I ſay unto you, that ye ſhall weep and lament, and the World ſhall rejoice. The time ſhall come, that whoſoever killeth you, will think that he doth God ſervice.* And as Chriſt did thus foretel them, ſo it came to paſs. For no ſooner did they begin to Preach the Goſpel, after the Aſcenſion of Chriſt; but they were whipped, ſcourged, caſt into Priſon, bound with Chains, and moſt cruelly entreated. St. *Paul* doth teſtify ſomewhat hereof; when writing in the name, both of himſelf and of the reſt of the Apoſtles and Miniſters, he ſaith thus; *In all things we approve our ſelves as the Miniſters of God; in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in priſons, in tumults, in labours, by watchings, by faſtings, by long ſufferings, by diſhonour, by evil report; as Deceivers, and yet true; as unknown, and yet known; as dying, and behold we live.* Beſides, that which he ſpeaketh of his own particular condition, doth argue the eſtate and condition of his Fellows; though one would have thought, that little more could have been added to the barbarous Cruelty laſt mentioned to have been Executed upon them. For comparing himſelf, and his pains, with certain falſe Brethren, that were crept into the Church amongſt the Apoſtles, and ſought

Matth. 10. 16, &c.

Joh. 16. 20.

— 2.

2 Cor. 6. 4.

for their own commendation to impair the credit of this our Apoſtle; he writeth in this manner. *They are Miniſters of Chriſt; I am more: in labours more abundant, in ſtripes above meaſure, in Priſon more plenteouſly. Of the Jews five times received I forty ſtripes, ſave one. I was thrice beaten with Rods. I was once ſtoned. I ſuffered thrice Shipwrack. Night and day have I been in the deep Sea. In Journying I was often, in perils of Water, in perils of Robbers, in perils of mine own Nation, in perils amongſt the Gentiles, in perils in the Wilderneſs, in perils in the Sea, in perils amongſt falſe Brethren; In wearineſs and painfulneſs, in watching often, in hunger and thirſt, in faſtings often, in cold and nakedneſs. Beſides theſe things which are outward, I am cumber'd daily, and have the care of all the Churches.* Much is not written of St. *Peter*, by the Evangeliſt St. *Luke*: but it is not to be doubted, that his Caſe was as bad as any of his Fellows. When he began to Preach, he was call'd in queſtion with great eagerneſs; and vehemently threatned. Alſo with ſome other of the Apoſtles, he was caſt into Priſon, and beaten. Likewiſe when *James* was killed by *Herod*'s Commandment, *Peter* was again Impriſoned, and loaden with Irons; and had aſſuredly, in all likelyhood, eſcaped hardly with his Life; but that the Angel of the Lord delivered him. In a word, after many Afflictions, Injuries, Calamities and Miſeries, endured by the Apoſtles, whilſt they lived in this World; they were in the end (as well St. *Peter* as almoſt all the reſt) moſt ſpitefully and cruelly, by the Enemies of Chriſt, and of their own Salvation, put to Death. During the courſe of whoſe lives, in ſo great dangers and manifold diſtreſſes; out of queſtion, they would greatly have marvelled, their hard Eſtates conſider'd, but eſpecially St. *Peter*, if he had known himſelf to be the ſole Monarch, under Chriſt, over all the World; and that the Emperour, and all other Kings, had been at that time his Vaſſals; and that likewiſe they (the reſt of

2 Cor. 11. 23, &c.

Act. 4. 21.
— 5. 18, 40.

Act. 12.

of the Apoſtles) had been under St. *Peter*, ſo many Soveraign and Temporal Princes, to have commanded and ruled amongſt them throughout the whole World. Neither do we ſee any true cauſe, that might have moved St. *Peter* to have concealed that his ſo eminent temporal Power and Authority; if he had thought it to have been the Ordinance of God: or, at leaſt, if he for modeſty would have been ſilent, why the reſt of the Apoſtles ſhould not have publiſhed it; that the civil and temporal States in thoſe times, who knew no ſuch Ordination made by Chriſt, might have been left inexcuſable. Beſides, the concealing of a truth of ſo great importance, was an injury offered to all the faithful in thoſe days; who had they been truly taught in theſe Mens conceits, ought to have left their Obedience to the Emperour in all temporal Cauſes; and for the dignity of the Goſpel, to have adher'd unto St. *Peter*, to have been directed in them, by him their temporal Monarch. The conſideration of all which inconveniences and conſequents, doth perſwade us to think, that none of the Apoſtles ever dreamed of any ſuch temporal Soveraignty; notwithſtanding, that they knew well the Scriptures; how Chriſt told them, That All Power in Heaven and Earth, was given unto him; how St. *Peter* had two Swords; and how *Ananias* and *Sapphira*, for lying to the Holy Ghoſt, were ſtricken ſuddenly from Heaven with Death.

Touching the two firſt of which places, the ſame being notoriouſly abuſed, and wreſted by the *Canoniſts* and their Adherents, to prove the Popes temporal Monarchy; the ſaid *Cardinal* doth very reſolutely reject the Arguments which are thence by them deduced. And to the firſt he anſwereth; "*Poteſtatem, de quâ hic "loquitur Dominus, non eſſe poteſtatem temporalem, ut "Regnum terrenorum; ſed vel tantùm ſpiritualem, ut B. "Hieronymus, & B. Anſelmus exponunt; qui hunc eſſe "volunt ſenſum eorum verborum; Data eſt mihi omnis "poteſtas

Bell. de Rom. Pont. l. 5. c. 5. §. ſed occurrunt.

" *poteſtas in cælo, & in terrâ*, i. e. *ut ſicut in cælo Rex* " *ſum Angelorum, ità per fidem regnem in cordibus homi-* " *num : vel, ut addit Theophylactus, eſſe poteſtatem quan-* " *dam ſummam in omnes creaturas, non temporalem, ſed* " *divinam, vel divinæ ſimillimam, quæ non poteſt commu-* " *nicari homini mortali : That the Power, whereof the Lord here ſpeaketh, is not a temporal Power, like the Power of terrene Kings ; but it is either a ſpiritual Power, as St.* Hierom, *and St.* Anſelm *do expound the ſaid place ; who will have this to be the ſenſe of thoſe words ; All Power is given me in Heaven and Earth ; which is to ſay, that as in Heaven I am King of Angels, ſo by Faith I do reign in the hearts of Men : or, as* Theophylact *addeth, it is a certain ſupream Power, not temporal, but divine, or moſt like to the Divine Power, which cannot be communicated to any mortal Man.*

And for the ſecond Argument, drawn from St. *Peter*'s two Swords, the ſame is ſet down by our ſaid *Cardinal* in theſe words. " *Secundò objiciunt Scripturam,* " Luc. 22. *Ubi Dominus duos gladios* Petro *concedit. Cùm* " *enim Diſcipuli dicerent, Ecce, duo gladii hic : Dominus* " *non ait, nimis eſt ; ſed ſatis eſt. Quare* B. Bernardus " l. 4. *de Conſid. &* Bonifacius *octavus in Extravag.* " *Unam ſanctam, de Majoritate, & Obedientiâ, ex hoc loco* " *deducunt, Pontificem duos gladios ex Chriſti inſtitutione* " *habere* : that is, *Secondly, they object the Scriptures,* Luc. 22. *Where the Lord doth grant two Swords to* Peter. *For when the Diſciples ſaid, Behold, here are two Swords ; the Lord anſwered not they are too many, but they are ſufficient. Therefore St.* Bernard, *and* Boniface *the eighth, do hence deduce, that the Biſhop of* Rome, *by Chriſt's Inſtitution, hath two Swords.* Unto which objection our *Cardinal* ſaith thus. " *Reſpondeo, ad Literam, nullam fieri mentio-* " *nem in eo loco Evangelii de gladio ſpirituali, vel tempo-* " *rali Pontificis ; ſed ſolum Dominum illis verbis monere* " *voluiſſe Diſcipulos tempore Paſſionis ſuæ in iis angustiis,* " *& metu ipſos futuros fuiſſe, in quibus eſſe ſolent, qui tunicam* " *vendunt,*

Ibidem §. ſecundò objiciunt.

" *vendunt, ut emant gladium; ut ex Theophylacto, aliisq;*
" *Patribus colligitur. I answer, that according to the Let-*
ter, there is no mention made in that place of the Gospel, ei-
ther of the spiritual, or temporal Sword of the Bishop of
Rome: *but that Christ meant only in those words, to admo-*
nish his Disciples, how they should be in the time of his Pas-
sion in those straights and fear wherein Men are accustomed
to be, who sell their Coat to buy them a Sword; as it is to
be collected out of Theophylact, *and other Fathers.* And
for *Bernard* and *Boniface* he saith, *They did expound the*
said place mystically, and meant not to have their words so
far extended, as the Objector would have them. Which
answer, it is likely *Bernard*, if he were now alive,
would take in good part: but assuredly, if any *Cardi-*
nal in *Bonifacius*'s days had made it, he would have
smarted for it; and might perhaps have tried the depth
of *Tiber*. Neither do we suppose, that the now Pope
will give him any great thanks for it: nor that in all
likelyhood he hath received any greater commendation
for his plain dealing, in answer to another Objection,
which is grounded upon the Authority of Pope *Nicho-*
las: Who in an Epistle of his to *Michael*, the Empe-
rour of *Constantinople*, doth write thus: " *Christus* B.
" Petro, *vitæ æternæ clavigero, terreni simul & cælestis*
" *Imperii Jura commisit. Christ did commit to St.* Peter,
the Key-bearer of Everlasting Life, the right and interest,
both of the Earthly, and of the Heavenly Empire. To
which saying of Pope *Nicholas*, the *Cardinal* maketh
two answers. " *Ad testimonium* Nicolai *dico*; *Impri-* Bell. ibidem
" *mis, illud citari à Gratiano d.* 22. *Can. Omnes*; *sed non* §. Ad testimo-
" *inveniri inter Epistolas* Nicolai *Papæ. To the testimony* nium.
of Pope Nicholas, *I answer*; *First, that the said is cited*
by Gratian, *but it is not to be found amongst the Epistles of*
Pope Nicholas: As if he should have said, That testi-
mony is forged. And the effect of his second Answer
is, *That if any Man shall urge, that Testimony of Pope*
Nicholas, *in the sense objected, they make him directly*
repugnant

repugnant to himſelf, in the reſt of the ſaid Epiſtle.

And concerning the other Argument, by our ſaid *Canoniſt* alledged, of the Death of *Ananias* and *Sapphira*; the ancient Fathers, in the Primitive Church, would certainly have ſcorn'd it, if ever they had heard of it. *Peter*, knowing by the inſtinct of the Holy Ghoſt, that Satan had poſſeſſed both their hearts, and how they lied not to Men, but to God; did only pronounce that Sentence of Death upon them, which the holy Spirit did ſuggeſt unto him. Wherein although there may appear, what force the Sword of the Spirit, which is the Word of God, had, when it was brandiſhed by St. *Peter*, through the Operation of the Holy Ghoſt; there was aſſuredly no uſe of any material and civil Sword: for if there had, another manner of Form of outward Juſtice would firſt have been held, before they had been Executed. And to conclude this point, We do freely profeſs, That the nature of Chriſt, his Spiritual Kingdom being throughly weighed, we cannot find to what purpoſe, either St. *Peter*, or any of his Succeſſors, ſhould have been made temporal Monarchs over all the Civil Magiſtrates in the World: becauſe all their temporal Forces, and Swords joined together, had not been able to have vanquiſhed one wicked Spirit of the Air, or have open'd the door of any one Man's heart for Chriſt, or the Holy Ghoſt to have entered and have made their habitation in it.

CAN.

CAN. VIII.

IF therefore any Man shall affirm, under colour of any thing that is in the Scriptures, either that our Saviour Christ hath otherwise committed the World to be governed under him by Kings, and Soveraign Princes, but so, as he himself, with his Regal Scepter, doth rule and govern them all, according to his Divine Pleasure: or, that it is not a sound Argument, that the Bishops of Rome, in taking upon them to be temporal Kings, have wholly perverted the Institution of Christ in that behalf; in that they are driven to justify their facts therein, by the Examples of the Maccabees, and those times of so great confusion: or, that our Saviour Christ, whilst he was here upon the Earth, did not fully content himself to be only a Spiritual King, to rule in Mens hearts: or, that to the end he might erect such a Spiritual Kingdom, he did not conquer the Devil, Sin, Death, and Hell, and thereby took possession in the hearts of all true Believers: or, that before our Saviour Christ doth begin to reign in Man's heart, he doth not first, by the Ministry of his Word, beget a lively Faith in it:

it: or, that Whilſt he lived here in the World, he did not ſatisfy himſelf, for our ſakes, With a very mean and poor Eſtate, being in himſelf moſt rich, becauſe he Was God, and in his humanity, the Heir of all things: or, that he did not Inſtitute and Ordain a Prieſthood, or Miniſtry, to continue to the end of the World, for the continuance and augmenting of his Spiritual Kingdom: or, that the Children of God, notwithſtanding that they are redeemed, through Faith by Chriſt, and delivered out of the Jaws of Hell, and Satan, are not ſtill to take heed, and beWare of him, and to arm themſelves accordingly againſt his Forces: or, that our Saviour Chriſt, When he told his Apoſtles and Diſciples, That the Servant is not above his Lord, but that whoſoever would be a perfect Diſciple, ſhould be as his Maſter, did not mean, that his Apoſtles, and after them their Succeſſors, Archbiſhops, Biſhops, and the reſt of the Miniſtry, ſhould hold their Services and Offices under him, to do as he did, When he Was a Mortal Man of poor Eſtate, and ſubject to many bad Uſages, and Injuries: or, that becauſe our Saviour Chriſt, after his Reſurrection and Aſcenſion, When he Was become a Man Immortal and Glorious,

rious, did then enlarge the Commission of his Apostles, and ordain'd by them a succession of the Ministry for the government of the Church he did thereby make them any more partakers of his Regal Authority, whereof his humane nature was then actually possessed, for the state and exercise thereof, by reason of the free and unrestrained Operation of his Deity, than he made their natural and corruptible Bodies, incorrupt and spiritual Bodies, or endowed them in this life, with any of that Glory, Power, and Heavenly Estate, which they were to enjoy after their Deaths, and blessed Resurrection: or, that the Apostles after Christ's Death (not excepting St. Peter) did not find their Estates in this World very suitable to their Master's, whilst he lived with them, all things happening unto them, as he had foretold them: or, that either St. Peter, or any of the Apostles, or of their Successors, either then, or since that time, could challenge so much as this, or that one temporal farm, by virtue of their Ecclesiastical Functions, more than their Master had, or that either they were themselves possessed with, as their own, before they were called to that Ministration, or than was afterward given unto them by godly Emperors, Kings and

Princes, and other devout and religious Persons: or, that if St. Peter had known himself to have been under Christ the sole temporal Monarch of the World, it had not been his duty to have made the same known; at least, to the Apostles, and such as were converted to Christ, to the end they might have honour'd him accordingly, as his dutiful and loyal Subjects: or, that it had not in all probability, if St. Peter meant to shew himself to be a temporal King, by the Deaths of Ananias and Sapphira, been much more expedient for the success of the Gospel in those days, if he had used such his Regal Authority against those civil Magistrates, which were Enemies to Christ, and to all that Preached in his name: or, that it may be rightly imagin'd, with our dutiful regard of St. Peter's Sincerity, that ever he would have been so earnest with the dispersed Jews, to have submitted themselves for the Lord's sake unto Kings, and other Governours, to have obey'd them and honour'd them, if he had known them to have had temporal Authority, because they did not acknowledge themselves to be his Vassals: or, that it did not proceed from the great Wisdom of God, to abridge in the Apostles of Christ (even in St. Peter himself) that great Power and Authority

Authority which Christ had; as appeareth by his Words, when he said, that if he had thought it fit, he could have twelve Legions of Angels at his Commandment, to have defended him from all his Enemies (the Scribes and Pharisees, with all their partakers;) in that perhaps the Apostles, even St. Peter himself, might have abused it: or, that it is not more than probable, that howsoever St. Peter would have used the said Power and Authority, if he had had it, if the Bishops of Rome had received it from him, they would certainly have made great havock and confusion in the World with it: or, that if all the Kings and Sovereign Princes in the World had been subject to St. Peter, and were thereupon in the like subjection to the Bishops of Rome, they (both St. Peter, and his Successors) might not have had ready at their Commandment (if Kings and Princes had done their duties) more than twelve Legions, to have confounded all Men, that should have disobey'd them: or, that therefore it is not as absurd an imagination and conceit for any Man to think, that Christ did give so great temporal Authority, either to St. Peter, or any of his Successors, over temporal Kings and Princes, that they might have so great Ar-

mies, when they list, at their directions; as if any Man should hold, that because they are Christ's Vicars, they may have twelve Legions from Heaven to do them service, if perhaps temporal Kings and Princes should be negligent, or refuse to be at such charges at their Commandment: or, that it is not a kind of madness (the true nature of Christ's spiritual Kingdom and Church, here upon Earth consider'd) for any Man to conceive, and thereupon maintain, that any such Omnipotency of temporal Power in St. Peter, ever was, or ever shall be, available to vanquish the Devil, or remove him out of his Palace, or to spoil him of all his Principalities, or to beget Faith in the Children of God, or to erect in their hearts a Tabernacle for Christ, and the Holy Ghost; Which are only the peculiar and proper actions of our Saviour Christ, as he is our Spiritual King, and of St. Peter, and the rest of the Apostles, with all their Successors in their degrees, and as they are his Spiritual Ministers; he doth greatly Erre.

CAP.

CAP. X.

The Sum of the Chapter following.

That the Biſhops of Rome *have no temporal Authority* indirectly, *over Kings and Princes, throughout the Chriſtian World, to depoſe them from their Kingdoms, for any cauſe whatſoever.*

BEcauſe we have been bold to uſe the Authority of the *Cardinaliz'd Jeſuit* againſt the ridiculous *Canoniſts*, and their Companions, the new Sectaries of the *Oratory-Congregation*, concerning the Pope's temporal Authority over all Kings and Princes in the World directly: We may not do him ſo much injury, as once to pretend, that he favoureth either us, or any point of truth (for our ſakes) that we defend. It may rather be aſcribed unto him for a ſingular virtue (his bringing up, and courſe of life conſider'd) if he ſtudy not to impugn it with all the ſtrength that he hath, either of his Wit or Learning. Nevertheleſs, albeit he hath travelled exceedingly in his Books *de Romano Pontifice*, to advance the Papacy to his uttermoſt Ability; and had no purpoſe therein (we are well aſſured) to give us any advantage (who do oppoſe our ſelves againſt the whole drift of thoſe his Books:) Yet he hath ſo muſter'd and marſhall'd his matters and Forces together, as whilſt he endeavours to fortifie the Pope's Authority, and to encounter the Aſſaults that have been made againſt it, he hath done more for us, againſt his Will, to the prejudice of his Maſter, whom he labours to uphold, than we could ever have expected at his hands. Inſomuch, as we are verily perſwaded, the time will come before it be long, that his Works will be

be thruſt into the Catalogue *Librorum prohibitorum*; becauſe dealing with our Arguments, as he did in the ſaid Books *de Romano Pontifice*, and thinking that he would no further yield to the truth, by way of Objection, than as he ſhould be able ſufficiently to refel it; it hath often fall'n out with him, as it will ever do with all Impoſtors, that the very meaning of the truth, according to the nature of it, hath (notwithſtanding all his cunning) very much prevail'd againſt him, to the everlaſting glory of her own name, and forcible ſtrength to diſcover Errors, like to the Sun's to expel Darkneſs. We will not here otherwiſe make proof hereof, than, as by the matter we have in hand, and are purpoſed to proſecute, we are after a ſort urged and compelled. For albeit hitherto he hath ſeemed to have joined with us (as he hath indeed, more than now, we are perſwaded, he doth well vouchſafe) yet foreſeeing what tempeſts he was otherwiſe like to have endured, in affirming ſo peremptorily (as he did) that the Pope had no temporal Authority at all, as he was either Chriſt's, or St *Peter*'s Vicar: he minced his matter in the titles of his Chapters to that purpoſe with the word *Directè* (whereof in his reaſons he never made mention;) and then falleth upon this Iſſue, That *Indirectè*, the Pope hath Authority over all Emperours, Kings, and Soveraign Princes, to hurry them hither and thither; to depoſe and remove them from their Regal Eſtates and Dignities; to diſpoſe of their Kingdoms according to his own Pleaſure; to releaſe their Subjects of their Oaths and Obedience, and to thruſt them into all Rebellions, Treaſons, Furies, and what not againſt them. In the which his courſe this is our comfort, that by direct dealing, the *Cardinal* did find no ways or means how to withſtand the truth; but is driven by indirect ſhifts and by-paths, to oppoſe his labours (we fear, *reclamante Conſcientiâ*) how to ſave his own Worldly credit, he might caſt a miſt upon

upon the truth; if not to depreſs it (which was not in his power) yet at the leaſt to obſcure it, to darken it, and perplex it.

Some of the principal Reaſons, which he hath uſed to this purpoſe mentioned, are of this kind and conſequence. "*Bona corporis*, the good things that do appertain to the Body, as health eſpecially, are to be preferr'd before *Bona fortunæ*, as the Philoſophers call them; that is, Riches and all other Worldly Dignities and Preferments whatſoever: Therefore the calling of Phyſicians, the end whereof is the health of Mens Bodies, is to be preferr'd before all other temporal Callings that are in the World. Or thus; Natural Parents, be they Emperours, Kings, or Soveraign Princes, do give unto their Children their natural Being only: but Schoolmaſters do adorn by Inſtruction, and beautify their Minds: therefore School-Maſters are more to be honour'd by young Lords and Princes, than are their Lords and Kings, their natural Parents. Or thus; One end why Men were firſt Created, and afterward born, be they Kings or Princes, Prieſts or private Perſons, was to live in the World: but for the ſupporting of Mens Lives, Huſbandry, and many other Occupations, are of greater Importance and Neceſſity, than are either Kings, Princes, Lords, or civil Magiſtracy: therefore thoſe Mens baſe Callings are to be preferr'd before the Callings of the other. Or, as if a Man ſhould reaſon thus; They, that have the chiefeſt charge of Souls committed unto them, are to be eſteem'd, as Men in this World, of the higheſt Calling: but all Chriſtians generally, have every one of them a greater charge committed unto them of their own Souls, than any ſort of Prieſts or Miniſters have: therefore every Chriſtian is in that reſpect, in Calling and Dignity, to be preferred before the Calling of any one Paſtor, Prieſt, Prelate, or Pope. Now after he hath dallied with

Bell. de Rom. Pont. l. 5. c. 6.

with ſuch ſophiſtications and compariſons betwixt the Body and the Soul, the Fleſh and the Spirit, he falleth upon ſome particulars; the more fully (as he ſaith) to expreſs what he had formerly delivered. The ſum of which particulars is, That although the Pope, as he is Pope, cannot *ordinarie*, ordinarily depoſe temporal Princes, or make civil Laws, or judge *de rebus temporalibus*; yet *in ordine ad Spiritualia*, he may do them all. And this he taketh upon him to prove by five main reaſons, grounded (God knoweth) upon very weak Foundations. Of which his odd number, for the glory of them, this which followeth is the firſt.

Bell. de Rom. Pont. l. 5. c. 6.

Ibidem, c. 7.

"Civil Power is ſubject to Spiritual Power, when "they are both part of a Chriſtian Commonwealth: "therefore the Spiritual Princes may command tempo- "ral Princes, and diſpoſe of their temporal affairs *in* "*ordine ad Bonum ſpirituale*, in order to a ſpiritual good. The Antecedent of which Argument may briefly be refuted, for ought that he hath ſaid to juſtify it, in manner as followeth. For in ſaying, that this ſubjection of the temporal Power to the Spiritual, is, but where both theſe Powers are part of one and the ſame Chriſtian Commonwealth, he maketh the Eſtate of Chriſtian Kings and Princes, inferiour and worſe than the Eſtate of thoſe that be Infidels: Whoſe political Power being no part of any Chriſtian Commonwealth, is not ſubject to the Eccleſiaſtical. Again, to prefer the Eccleſiaſtical Authority of the Church, for honour and dignity in this World, before the temporal Authority of Kings and Princes, is in effect, to prefer the poor and baſe Eſtate of our Saviour Chriſt, as he was a mortal Man here upon Earth, ſubject to many wants, oppreſſions, and injuries, before the glory and majeſty of his Divine Nature: in that Kings have their Authority and Calling from Chriſt, as he is God: Whereas all Miniſters, even St. *Peter* himſelf, and conſequently the Pope, are but Chriſt's Vicars and Subſtitutes, as he

was

was Man, ſubject to the ſaid wants, miſeries, and Oppreſſions. Moreover, in that *every Soul*, by the teſtimony of St. *Paul*, is ſubject to the Power and Authority of temporal Princes; and that they muſt be ſo, not *becauſe of wrath only, but alſo for Conſcience ſake*: foraſmuch, as the points of ſubjection there ſpecified, are commanded to all Men to be obſerved, *& Sacerdotibus, & Monachis, non ſolùm ſæcularibus*, to Biſhops and Monks, and not to ſecular Prieſts only (as *Chryſoſtom*, ſaith by our Interpretation, adding to theſe words of the Apoſtle. *Let every Soul be ſubject to the higher Powers, Etiamſi Apoſtolus ſis, ſi Evangeliſta, ſi Propheta, ſive quiſq; tandem fueris, although thou art an Apoſtle, or an Evangeliſt, or a Prophet, or whoſoever thou art:*) and becauſe, for ought we have read, none of the ancient Fathers do herein diſſent from *Chryſoſtom*; We hold it to be very plain, and evident to our underſtandings, that the Eccleſiaſtical Authority, to be exercis'd in this World, by any manner of Eccleſiaſtical Perſons whoſoever, is inferiour, and of a lower degree, than is the Authority and Power of temporal Kings and Princes. For if the Authority of ſuch Eccleſiaſtical Perſons, whether Apoſtles, Evangeliſts, Prophets, Biſhops or Prieſts, either Regular or Secular, cannot exempt them from the Authority of Kings, it muſt follow of neceſſity, that it is ſubject and inferiour to their temporal Power and Authority.

Hom. in Rom. 13.

Another of the *Cardinal*'s Reaſons, whereby he would gladly prove the Pope's indirect temporal Power (to omit the reſt of his abſurd trifling about the firſt) is built upon a very traiterous Poſition, never heard of in the Church in the times of the principal ancient Fathers. For how earneſt ſoever he ſeem'd before in refuting their Opinions, who hold, That no Princes are to be obey'd, if they be Infidels; he thinketh he is able to ſhift off that in effect with his jugling and indirect Fetches. Theſe are his traiterous words. "It is

Bell. de Rom. Pont. l. 5. c. 7.

" not lawful for Chriſtians to tolerate a King, being an " Infidel, or an Heretick, if he endeavour to draw his " Subjects unto his Hereſy or Infidelity: but to judge, " whether a King doth draw his Subjects to Hereſy or " no, doth belong to the Pope, unto whom is commit- " ted the charge of Religion, and therefore it belongeth " to the Pope to judge, whether a King is to be depo- " ſed or not. Concerning the Aſſumption of this Ar- gument, touching the preſuppoſed charge of the Pope, in matters of Religion, over all the Churches in the World, we ſhall have a fitter occaſion to touch it, after a ſort, in the next Chapter: Now we will only briefly handle the falſhood of his Propoſition, *Of the Power of Subjects over their Soveraigns.* Where, after he hath abuſed a place in *Deuteronomy*, and ſpent ſome idle con- ceits of his own, he writeth in this ſort. " Although " Chriſtians in times paſt did not depoſe *Nero* and *Dio-* " *cleſian*, and *Julian the Apoſtate*, and *Valens* the *Ar-* " *rian*, and ſuch like; *id fuit, quia deerant vires tempo-* " *rales Chriſtianis*; it came to paſs, becauſe Chriſtians " did then want temporal Forces. For that otherwiſe " they might lawfully ſo have done, appeareth by the " Apoſtle, 1 *Cor. 6.* Where he commandeth new " Judges of temporal Cauſes to be appointed by Chri- " ſtians, that Chriſtians might not be compelled to " plead their Cauſe before a Judge, that was a Perſe- " cutor of Chriſt. Upon which Text the *Cardinal* ma- " keth this Gloſs. *Sicut novi Judices conſtitui potuerunt*; " *ita & novi Principes, & Reges propter eandem cauſam,* " *ſi vires adfuiſſent:* as new Judges might have been " appointed; ſo might new Princes and Kings for the " ſame cauſe, if the Chriſtians then had been able, by " reaſon of their Forces, to have created, to themſelves, " ſuch new Kings and Princes. Thus the *Cardinal:* Who undoubtedly was brought into ſome hard ſtreight, or elſe he would never have written in this ſort. St. *Peter* and St. *Paul* lived and dyed under *Nero*, who was

was a Perſecutor: and ſhall we think, that St. *Peter* and St. *Paul* had taught the Chriſtians in thoſe days, to have thruſt *Nero* from his Imperial Seat, by force of Arms, if they had been able? Certainly it is a blaſphemous aſſertion, and worthy of as great a Cenſure, as if he had termed thoſe holy Men, in plain terms, Diſſembling Traytors, or denied the Scriptures to have been written by the Inſpiration of the Holy Ghoſt. Again, he himſelf is not ignorant, how groſly he lieth, even againſt his own Conſcience, in ſaying, that it was for want of ſtrength, that the Chriſtians in the days of the other perſecuting Emperours, did not rebel againſt them; *Tertullian* in expreſs terms affirming the contrary: "Firſt, that they, the Chriſtians in his "times, wanted no Forces to have born Arms, and en-"danger'd the whole Empire; And ſecondly, That "it was far from their hearts ſo to do, becauſe they "had been taught otherwiſe by the Doctrine of Chriſt "in his holy Goſpel. Beſides, it is apparent, that in and about *Tertullian*'s time, theſe four were Biſhops of *Rome*, *Victor*, *Zephyrinus*, *Calixtus*, and *Urbanus*: ſo as the *Cardinal* doth in effect caſt a great Imputation upon them of negligence, or inſincerity; that the Chriſtians in their days, wanting neither number nor ſtrength to have bridled their bad Emperours, they by their Papal Authority did not depoſe them. *Dioclefian* began his Empire about the year 288. during the time of whoſe Government, *Gaius*, *Marcellinus*, and *Marcellus*, were Popes, when the number of Chriſtians was greatly encreaſed throughout all the World: and yet, for ought that appeareth to the contrary, no Man living, either Pope, Prieſt, or Prelate, did ſo much as then dream of this damnable Doctrine. *Julian the Apoſtate* began his Reign about the year of Chriſt 360. and *Valens* 8. years after him; in whoſe times *Liberius* and *Damaſus*, were Biſhops of *Rome*; which *Damaſus* was a Man that wanted no Courage: nevertheleſs

we do not read, that either he, or *Liberius*, ever attempted to Excommunicate, or depoſe, either of thoſe Emperours, or that they held it lawful for them ſo to have done. In the ſpace of time betwixt *Nero*, and *Damaſus*, the moſt principal Men of all the ancient Fathers lived, as *Juſtinus Martyr*, *Irenaus*, *Clemens Alexandrinus*, *Tertullian*, *Origen*, *Cyprian*, *Athanaſius*, *Jerom*, and *Auguſtin*: who never had learned, nor did in their times teach it for ſound Doctrine, either that the Chriſtians had Authority to bear Arms againſt their Soveraigns; or that the Biſhops of *Rome* might lawfully depoſe Kings and Princes, either for Hereſy, or for Cruelty, and thruſt their Subjects (to ſerve their turns) into ſuch furious and rebellious courſes. So as it was great boldneſs, for the *Cardinal* of his own Head, to broach ſo palpable an untruth; eſpecially ſeeing it carrieth with it ſo many Arguments to convince his want herein of all Honeſty, Sincerity, and Conſcience.

But why ſhould we be ſo earneſt with the Man? conſidering, that although it be certain, that neither St. *Peter* not St. *Paul*, nor any of the ſaid ancient Fathers or Popes ever thought it lawful to depoſe ſuch Emperours and Kings as before we have ſpoken of, when they ſhould be able through the Numbers and Forces of Chriſtians ſo to do; Yet the ſame did proceed in the moſt of them from their Ignorance and want of Learning. "For (ſaith he) that Chriſtians, if they had been able, "might ſo have done, is apparent by the Apoſtle's "words: where it is plain, that they had authority to "make Judges; and conſequently, that if they had "been able, they might have thruſt the ſaid wicked "Emperours from their Thrones, and have made to "themſelves new Kings of their own. Aſſuredly the Devil himſelf did never abuſe any place of Scripture (for ought that we remember) ſo palpably and groſly, as the *Cardinal* doth this: and therefore we will beſtow

beſtow no great Pains to refute him. It ſhall be ſufficient briefly to obſerve, that in the Judgments of *Jerom*, *Auſtin*, *Ambroſe*, and *Chryſoſtome*, the Judges which here the Apoſtle ſpeaketh of, were only ſuch, as might by way of Arbitrement, end ſuch Suits, as aroſe amongſt Chriſtians in thoſe days; and not ſuch Judges, as by Law and Authority might have compelled them to have ſtood to their Sentences: for that had been indeed to have encroached upon the Authority of the civil Magiſtrate; which was far from the Apoſtle's intent and meaning. "And therefore, ſaith *Theo-* Theodoret. in
"*doret*, *Sciendum eſt*, &c. It is to be obſerved, that 1 Cor. 6.
"theſe words (of chuſing Arbiters) do not repugn to
"thoſe things which are written to the *Romans*. For
"here the Apoſtle doth not command Chriſtians to re-
"ſiſt the Magiſtrates, but willeth them that are injured,
"not to uſe the Magiſtrates: meaning, that it was fitter for Chriſtians to compound their cauſes and quarrels amongſt themſelves, rather than to the diſhonour of their Profeſſion, contend before ſuch Magiſtrates as were Infidels, and were like enough to deſpiſe and contemn them, becauſe they could not better agree amongſt themſelves. And the *Cardinal*'s own Doctor, commenting Aqu. in 1 Cor. 6.
likewiſe upon this place doth write in this ſort, "*Sed*
"*videtur*, &c. But that which is here ſaid by the Apoſtle
"doth ſeem to be contrary to that which St. *Peter* ſaith, 1 Pet. 3.
"*Be ſubject to every humane Creature for God, whether to*
"*King as excelling, or to Rulers as ſent by him.* For it doth
"appertain to the Authority of a Prince to judge of his
"Subjects, and therefore it is againſt the Law of God,
"to prohibit, that a Subject ſhould ſubmit himſelf to
"the Judgment-Seat of his Prince, if he be an Infidel.
"*Sed dicendum*, &c. But it is to be anſwered, that
"the Apoſtle doth not here forbid, but that faithful
"Men, living under Princes that are Infidels, may ap-
"pear in their Judicial Seats if they be called; for this
"were againſt the Subjection which is due unto
"Princes:

"Princes: but he forbiddeth, that faithful Men do not "of their own accord, voluntarily chooſe the Judgment-"Seat of Infidels. But if theſe Authorities will not ſerve, we will be bold to preſent againſt him the Judgment of a whole College, firſt publiſhed in *Rhemes*, and then ſet out again the ſecond time, by the ſame College at *Doway*, approved in both Places; at *Rhemes* by *Petrus Remigius*, *Hubertus Morus*, *Johannes Lebeſque*, *Guil. Balbus*; and at *Doway* by *Will. Eſtius*, *Barth. Petrus*, *Judocus Heylens*, all of them great Doctors of Divinity in thoſe Places, and one a Doctor of the Canon Law, Vicar general of the Archbiſhoprick of *Rhemes*. The ſaid College writing upon theſe words [*But brother with brother contendeth in Judgment, and that before Infidels*] ſaith thus; "To be given much to Brabling and Litigiouſ-"neſs for every trifle, to ſpend a pound rather than loſe "a penny, the Apoſtle much reprehendeth in Chriſtian "Men. For a Chriſtian Man to draw another to the "Judgment-Seats and Courts of Heathen Princes "(which then only raigned) and not to ſuffer their "Controverſies and Quarrels to be taken up among "themſelves, Brotherly and peaceably, was a great "fault. What the *Cardinal*'s Friends will ſay, of his perverting the Apoſtle's meaning with ſo deſperate an Expoſition, we are uncertain: but of this, we are ſure, that the Eſtate of that Church muſt needs be very miſerable, that cannot be upheld without ſo apparent injury done to the Holy Ghoſt. Which obſervation we thought fit to make in this place; becauſe he once having paſt the bounds of all Modeſty, or rather Piety, is grown to that preſumption and hardneſs of heart, againſt the truth, as that he dareth to ground another of his Reaſons, to prove, that the Pope hath Authority indirectly, to depoſe Kings and Princes, upon theſe words ſpoken to St. *Peter*, *Paſce oves meas*, *Feed my Sheep*. Touching which words, becauſe we have a fitter place to entreat, we will here be ſilent, and addreſs

Rhem. Teſt. in 1 Cor. 6. 6.

dreſs our ſelves to his fourth Reaſon, as idle, and as falſe, as any of the reſt.

Theſe are his words. "When Kings and Princes "come to the Church, that they may be made Chri- "ſtians, they are received *cum pacto expreſſo, vel tacito*, "with a condition expreſſed or implied, without any "mention made of it, that they do ſubmit their Scep- "ters unto Chriſt; and do promiſe, that they will "keep and defend the Faith of Chriſt, *Etiam ſub pœnâ* "*Regni perdendi*, even under pain of loſing their King- "doms: Therefore, when they become Hereticks, or "do hinder Religion, they may be judged by the "Church, and alſo depoſed from their Principality, and "there ſhall be no injury done unto them, if they be "depoſed. For anſwer whereof; firſt, we ſay, That in all the Forms of Baptiſms which hitherto have been publiſhed, we cannot learn, that there was ever any ſuch expreſs Covenant, as the *Cardinal* here mentioneth, required of any King, when he came to be Chriſtned. Baptiſm is the Entrance, ordain'd by Chriſt, into the Church, which is his ſpiritual Kingdom; and agreeably to the nature of that Kingdom, all who are there- by to enter into it, of what Calling or Condition ſo- ver they are, as well poor as rich; private Perſons as Princes, are (according to the Rules of Baptiſm pra- ctiſed in all the particular Churches in the World, for ought that is known to the contrary) either themſelves in their own Perſons, or if they be Infants, by their Sureties to profeſs their belief in Chriſt, and to Pro- miſe, that *they will forſake the Devil, and all his Works, the vain Pomp and Glory of the World, with all covetous deſires of the ſame, and carnal deſires of the Fleſh; and that they do conſtantly believe God's holy word, and that they will keep his Commandments.* The willful breach of any of which points, and perſeverance in it without Repen- tance, doth indeed deprive every Chriſtian Man, of what Calling ſoever he be, from the intereſt he had

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(by his ſaid profeſſion and promiſe, when he was Baptized) to the Spiritual Kingdom of Chriſt in this Life, (that is, from being a true and lively Member of the Church and myſtical Body of Chriſt) and from the Kingdom of Glory in the Life to come. But that any Man, by the breach of any Promiſe made when he was Baptized, ſhould loſe that which he gain'd not by his Baptiſm; or that the Church did never receive any King or Prince to Baptiſm, but either upon condition in expreſs terms, or by implication made either by himſelf, or by his Godfathers, that he would ſubmit his Scepter unto Chriſt, that is, unto the Biſhop of *Rome* (as the *Cardinal*'s driſt ſheweth his meaning to be) and promiſe to keep and defend the Faith of Chriſt under pain of the loſs of his Kingdom, is certainly *a Doctrine of Devils*, and was never heard of in the Church of Chriſt for many hundred years; but is utterly repugnant to the Analogy of Scripture, and to the true nature of Chriſtian Baptiſm. Theſe ſecret intentions (for, as we have ſaid, there was never any Form of Baptiſm, that contain'd any ſuch expreſs contract, as the *Cardinal* ſpeaketh of) Mental Reſervations, and hidden Compacts, ſuch as Men were never taught in the Primitive Church, nor ever dream'd of, or ſuſpected to be thruſt into one of the holy Sacraments, may well become the Impoſtors of *Rome*, but are altogether contrary to the meaning of Chriſt, and of his holy Apoſtles: In whoſe days, he *that believed was baptized in the name of the Father, the Son, and the Holy Ghoſt*, without any ſuch jugling, or ſnares laid to hazard and entangle Mens temporal Eſtates. There is nothing in the Goſpel, whereof Men ought to be aſhamed, or which will not abide the touchſtone of truth, if it be compared with the reſt of the Scriptures; or, that doth not promote the Spiritual Kingdom of Chriſt, it being called in that reſpect, *Evangelium Regni, the Goſpel of the Kingdom.* Now whether this underhand bargaining

bargaining be ſuitable or no, with the ſincerity of the Holy Ghoſt; or whether if it had been known in the Primitive Church, that all Men, who would ſubmit themſelves to the Doctrine of the Goſpel, and be baptized, did thereby bind themſelves to be ſubject, and at the Commandment of the Biſhop of *Rome* for the time being, under pain to loſe all their Worldly Eſtates; the knowledge thereof would not rather have hinder'd, than either promoted or further'd the good ſucceſs of the Goſpel; no Man is ſo ſimple, but he may eaſily diſcern it. Aſſuredly the *Grecians*, who did ſo long oppoſe themſelves againſt the Authority which the Biſhops of *Rome* did challenge over all Churches, were ignorant of this myſtical point of Baptiſm: and ſo were all the Churches in the World for many Ages, or elſe there would not have been ſo great ſtirs in the World about the continual Uſurpations and Encroachments of the Biſhops of *Rome*, as are many ways teſtified by ſundry Eccleſiaſtical Hiſtories. But we inſiſt too long upon this ſo ridiculous and impudent a fiction, and therefore will come to the *Cardinal*'s principal reaſon of the Pope's ſaid indirect temporal Authority, to toſs Kings and Kingdoms up and down as he liſt.

"The Eccleſiaſtical Commonwealth (ſaith he) muſt "be perfect and ſufficient of her ſelf, in order to her "own end; (for ſuch are all Commonwealths that "are well inſtituted) and therefore ſhe ought to have "all neceſſary Power to the obtaining of her own end. "But the Power of uſing and diſpoſing of temporal "things, is neceſſary to the Spiritual End; becauſe o-"therwiſe Evil Princes might, without puniſhment, "nouriſh Hereticks, and overthrow Religion: and "therefore the Eccleſiaſtical Commonwealth hath this "Power. Hitherto the *Cardinal*. The ſubſtance of whoſe Argument is, that the Church of Chriſt cannot attain to her Spiritual End, except the Biſhop of *Rome* have Authority to diſpoſe of temporal Kingdoms, and

to puniſh Kings by depoſing them from their Crowns, if he hold it expedient: For the refutation of which vain and falſe Aſſertion, there are very many moſt direct and apparent Arguments: We will only touch ſome few of them. Our Saviour Chriſt in his days, and the Apoſtles in their times, and the Primitive Churches for the ſpace of 300. years, brought the Eccleſiaſtical Commonwealth (as here it is termed) unto her Spiritual End, as directly and fully, as either the Biſhops of *Rome*, or any other Biſhops have at any time done ſince: and yet they took no Power and Authority upon them, nor did challenge the ſame, of diſpoſing of temporal Kingdoms, or Depoſing of Princes. Beſides, if ſuch an indirect temporal Power be ſo neceſſary in theſe days, for the upholding the Eccleſiaſtical Commonwealth, as that without the ſame ſhe cannot attain the Spiritual End, or be a perfect Eccleſiaſtical Commonwealth, when there are ſo many Chriſtian Kings and Princes; then was the ſame much more neceſſary for the attainment of the ſame end, in the ſaid times of Chriſt, of his Apoſtles, and of the Churches in the Ages following for 300. years, when the civil Magiſtrates were Pagans and Infidels, and for the moſt part, Perſecutors of the truth. But we hope, we may be bold without offence to ſay, that there appeared then no ſuch neceſſity of this pretended temporal Power and Authority, in any Eccleſiaſtical Perſons, over Kings and Kingdoms, for the diſpoſing of them; and that nevertheleſs, the Eccleſiaſtical Commonwealth, in thoſe times, did attain her Spiritual End, and was as perfect an Eccleſiaſtical Commonwealth, as it is now under the Pope's Government, notwithſtanding all his temporal Sovereignty, wherein he ſo ruffleth. Again, we are perſwaded, that it cannot be ſhewed out of any of the ancient Fathers, or by any general Council, for the ſpace of above 500. years after Chriſt, that the Biſhops of *Rome* were ever

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imagin'd to have ſuch temporal Authority to depoſe Kings, as now is maintained; much leſs was it ever dream'd of, during that time, that ſuch Authority was neceſſary for the attaining the Spiritual End, whereunto the true Church of Chriſt ought to aim; or, that the Eccleſiaſtical Commonwealth, ordain'd by Chriſt and his Apoſtles, could not be perfect without it. It were a miſerable ſhift, if any ſhould either ſay, that during all the times above-mention'd, firſt the Apoſtles, and then the holy Biſhops, Martyrs, and Fathers after them, were ignorant of this new temporal Power, or at leaſt did not ſo throughly conſider of the neceſſity of it, as they might have done; or that whilſt they lived, there could indeed no ſuch matter be collected out of the Scriptures, for that in thoſe days the Scriptures had not received ſuch a ſenſe and meaning as might ſupport the ſame: but that afterward, when the Biſhops of *Rome* did think it neceſſary to challenge to themſelves ſuch temporal Authority, over both Kings and Kingdoms, the ſenſe and meaning of the Scripture was alter'd. But be this ſhift never ſo wretched or miſerable, yet (for ought we perceive) they are in effect, and ſtill will be, both in this cauſe and many others, driven unto it: the Scriptures being in their hands a very *Rule of Lead*, and *Noſe of Wax*, as in another more fit place we ſhall have occaſion to ſhew: moreover, if the Biſhops of *Rome* have this great temporal Authority over Kings and Soveraign Princes, to preſerve the State of the Church here upon Earth, that ſhe may attain her Spiritual End; aſſuredly he hath made little uſe of it to that purpoſe. For it is well known, and cannot be denied, that for the firſt 300. years of Chriſt, the Doctrine of the Goſpel did flouriſh far and near, in *Greece*, *Thracia*, *Sclavonia*, *Hungary*, *Aſia minor*, *Syria*, *Aſſyria*, *Egypt*, and throughout the moſt part of *Africk*, where there were many very worthy Apoſtolical, and notable Churches; in the moſt

of which places, there are ſcarce in theſe days any footſteps or viſible Monuments of them. And although afterward during the ſpace of above 700. years, much miſchief was wrought in theſe parts of the World, better known unto us than the reſt, by ſundry ſorts of *Scythians*, and *Northern People*: yet after the days of *Gregory the Seventh*, when the Biſhops of *Rome* did moſt vaunt of this their Soveraign Power over Kings and Princes, the *Turks* gained and encroached more upon Chriſtendom, ſtill retaining that which they then had ſo gotten, than at any time before. Whereby it is to us very evident, that neither Chriſt, nor his Apoſtles, ever ordained, that the means of building of the Church of Chriſt, and the conſervation of it, ſhould conſiſt in the temporal Power or Authority of any of their Succeſſors, to deprive Emperours or Kings from their Imperial or Regal Eſtates: and that the Biſhops of *Rome* may be aſhamed, that having had ſo great Authority in their own hands, extorted from the Emperours, and other Kings, *per fas & nefas*, ſince *Gregory* the Seventh's time, they have made no better uſe of it; but ſuffer'd ſo many famous Countries and Kingdoms to be utterly over-run and waſted by Pagans and Infidels; conſidering that they pretend themſelves to have ſo great an Authority for no other purpoſe, but only the preſervation of the Church, that ſhe might not be prevented of her Spiritual End. But what ſhould we ſpeak of the ſhame of *Rome*, whoſe forehead hath been ſo long ſince hardned? or ever imagine, that Almighty God either did, or will bleſs her Uſurpations and Inſolencies againſt Emperours, Kings and Princes, for any good to his Church, other than muſt accrue unto her through her Perſecutions and Afflictions? For it were no great labour to make it moſt apparent by very many Hiſtories, if we would inſiſt upon it, that the Biſhops of *Rome*, in ſtriving firſt to get, and then to uphold (after their ſcrambling manner) this their wicked and uſurped

uſurped Authority of troubling and vexing Chriſtian Kingdoms and States with their manifold Oppreſſions and quarrels, have been ſome ſpecial means, whereupon the *Saracens*, *Turks* and *Pagans* have wrought, and by degrees brought ſo great a part of Chriſtendom under their Slavery, as now they are poſſeſſed of. For it is but an idle and a vain pretence, that the preſervation of as much of Chriſtendom, as is yet free from the *Turk* and Paganiſm, is to be aſcribed to the Biſhop of *Rome*, and his Authority, that ſo the *Catholick Church* might attain her Spiritual End, which ought to be the planting of Churches and Conſervation of 'em: it being moſt manifeſt, to as many as have any wit, experience, and ſound Judgment, that as the very ſituation of the ſaid Countries, which now Pagans enjoy, made them very ſubject unto the Incurſion and Invaſions of *Saracens* and *Turks*, God himſelf, for his own Glory, having his Finger and juſt operation therein; ſo through his moſt merciful goodneſs, and care of his Church, he bleſſed the ſituation of the reſt of Chriſtendom, being now free in that reſpect from thoſe kind of violences, and endowed the hearts of Chriſtian Kings and Princes with ſuch Courage and Conſtancy, in defence of Chriſtianity, and of their Kingdoms, as notwithſtanding that the Popes did greatly vex them in the mean while, they did mightily repel the Forces of their Enemies, and moſt religiouſly uphold and maintain the profeſſion of Chriſt: So, as the preſervation of the Goſpel in theſe parts of the World, may more truly be attributed to the working of the Spirit of God in them, than to the Biſhops of *Rome*; who have been the chief Authors and occaſions of many incredible miſchiefs.

Now laſtly, and for concluſion of this point; had not Satan with all Power and Signs, and lying Wonders, ſo inveigled and ſeduced the hearts and minds of the adherents to the See of *Rome*, as that by degrees, they

they leaving the love of the truth, are therefore *given over by God unto ſuch ſtrong deluſions, that they ſhould believe lyes* (as the Apoſtle ſpeaketh;) amongſt many other of the groſs errours maintained by them, we might marvel at this, that ever they durſt take upon them, in theſe times of ſo great light, to write and defend it with ſuch reſolution and confidence, that the Eccleſiaſtical Commonwealth (as they term it) cannot be perfect, nor attain her Spiritual End, except the Pope may have the ſaid temporal Power and Authority to depoſe Kings: conſidering how far the true nature of the Church, which is the Spiritual Kingdom of Chriſt; and the true Means and Armour, that Chriſt, our Spiritual King, hath indeed ordained and appointed, for the Edification and Defence of this his Spiritual Kingdom, and for the attainment of the ſupernatural, and right end and beauty of it, are repugnant to theſe their Carnal, and Worldly conceits. Touching the true nature of the Church, and Spiritual Kingdom of Chriſt, we have before ſpoken: and the true Spiritual End of the Church, being by reaching the ways of truth, to bring as many as poſſibly they can, to the knowledge of their Salvation, through Chriſt, ſo as by Faith they may become true Members of his Spiritual Kingdom in the Life to come; the means ordain'd for that purpoſe, do contain the full duty and office of all Biſhops and Eccleſiaſtical Miniſters; who are furniſhed by Chriſt, neither with temporal Swords, nor Imperial Authority to depoſe Kings and Soveraign Princes, but ought to carry themſelves toward all Men, eſpecially towards Kings and Princes, if they be either Pagans, or Enemies to Religion, as Chriſt himſelf, and his Apoſtles did; by Preaching and Praying for them, by Humility and Patience, to endure whatſoever puniſhment ſhall be thought fit to be impoſed upon them for doing of their duties; and never to intermit ſuch their pains and diligence, to the end, that

2 Theſſ. 2. 10, 11.

if

if it pleaſe God to bleſs thoſe their Miniſterial ſo great labours, their Auditors of all ſorts, private Perſons, Kings and Princes, may be brought to the knowledge of the truth; that ſo Satan being expelled out of their hearts, Chriſt by Faith may raign in them. To the effecting of which ſo great and ſo divine an alteration, and change in Mens Souls, there is no Worldly Force, nor temporal Sword, which will ſerve the turn. And therefore the Apoſtle, ſpeaking of this matter, doth write in this ſort; *The Weapons of our Warfare are not carnal:* as if he ſhould have ſaid; We do not come with Troops of Men to promote the Spiritual Kingdom of Chriſt; but with Weapons of another nature, with the glad tidings of the Goſpel, with the Doctrine of Salvation to all Believers, and with the Furniture of the Holy Ghoſt: which Weapons are not weak, but mighty through God, and able to caſt down holds, that is, all the carnal Forces of Men, all Principalities and Powers, that ſhall preſume to riſe up againſt Chriſt. And through the aſſurance and experience, which both St. *Paul*, and the reſt of the Apoſtles, had in the force of theſe Weapons, he ſaith further, *that with them they overthrew Councils, and every high thing, that did exalt it ſelf againſt the knowledge of God; and that they brought into Captivity, all imagination or underſtanding to the obedience of Chriſt:* away then with the Pope's Carnal Weapons, and with all their Illuſions, and Juglings, that ſeek to uphold them: for ſuch Weapons were never ordain'd by Chriſt for his Apoſtolical Warfare.

2 Cor. 10. 4, &c.

CAN.

CAN. IX.

AND therefore if any Man shall affirm, under colour of any thing that is in the Scriptures, either, that the external Callings in this World of those Men (as Ministers and Schoolmasters) that have to deal with the information of Mens Minds and Souls, are superiour, and to be preferr'd in Honour and Worldly Dignities, before the Callings of Kings and Soveraign Princes: or, that because health is better, and more to be desired in this Life, than any Worldly Preferments, therefore the Calling of Physicians, Who are ordain'd for the health of Mens Bodies, ought to be superiour to all other Worldly Callings: or, that the Regal, and Political Power of the King, When it is part of a Christian Commonwealth, is thereby brought into greater servitude and thraldom, than is the Regal and Political State of Ethnick Princes, When the same are no parts of a Christian Kingdom: or, that to prefer the Ecclesiastical State for Worldly Authority, before the State of Kings and Soveraign Princes, is not (in effect) to prefer the humbled Estate of Christ, as he Was Man, living here

here upon the Earth, before his glorious Estate, after his Ascension, and before the glory and majesty of his Divine Nature: or, that any Ecclesiastical Authority, which the Apostles ordained, did either free them, or any of their Successors, from subjection to Kings and Princes, and to their temporal Authority: or, that St. Peter, being an Apostle, and so subject to the civil Sword of Temporal Authority, could lawfully, by any indirect device, challenge any temporal power and Dominion over Kings and Princes; for that had been to have extorted the temporal Sword out of their hands to whom it appertain'd, and to have incurr'd again the commination of his Master, when he told him, how all that take the Sword shall perish with the Sword: or, that it is not a most profane impiety, tending altogether to the discredit of the Scriptures, for any Man to hold, that St. Peter and St. Paul had so instructed the Christians in their times, as that they knew, if they had been able, they might without offence to God, have deposed Nero from his Empire: or, that the Christians in Tertullian's time, when they professed, that notwithstanding their numbers and forces were so great, as they had been able to have distressed very greatly the Estate

of the Emperours (being then Perſecutors) they might not ſo do, becauſe Chriſt their Maſter had taught them otherwiſe; ought not to be a ſufficient Warrant for all true Chriſtians to deteſt thoſe Men in theſe days, and for ever hereafter, Who contrary to the Example of the ſaid Chriſtians in the Primitive Church, and the Doctrine of Chriſt, which Was then taught them, do endeavour to perſwade them, When they ſhall have ſufficient Forces, to Rebel againſt ſuch Kings and Emperours at the Pope's Commandment, and to thruſt them from their Kingdoms and Empires: or, that this Deviliſh Doctrine of animating Subjects to Rebellion (When they are able) againſt their Soveraigns, either for their Cruelty, Hereſy, or Apoſtaſie, Was ever taught in the Church of Chriſt by any of the ancient Fathers abovementioned, during the Reigns of Dioclesian, or Julian the Apoſtate, or Valens the Arrian, or of any other the Wicked Emperours before them: or, that it is not a Wicked perverting of the Apoſtles Words to the Corinthians (touching their choice of Arbitrators, to end diſſentions amongſt themſelves, rather than draw their Brethren before Judges that were Infidels) to infer thereof, either that St. Paul intended thereby

by to impeach, in any sort, the Authority of the civil Magistrates as if he had meant they should have chosen such Judges, as by civil Authority might otherwise have bound them, than by their own consents to have stood to their Award; or to authorize Christian Subjects, when they are able, to thrust their lawful Soveraigns from their Regal Seats, and to choose unto themselves new Kings into their places: or, that any of the said ancient Fathers, or godly learned Men, for many hundred years after Christ, did ever so grosly and irreligiously expound the said place of the Apostle, as our Cardinaliz'd Jesuit hath done: or, that it can be collected out of the Scriptures, that either Christ, or any of his Apostles, did at any time teach or preach, that they, who meant to be Baptized, must receive that Sacrament upon Condition, that if at any time afterward, they should not be obedient to St. Peter, for his time, and to his Successors, they were to lose and be deprived of all their temporal Estates and Possessions: or, that it can be proved, either out of the Scriptures, or by any of the said ancient Fathers, or shewed in any ancient Form of Administration of Baptism, that ever there was any such Covenant made, by any such

faithful Persons, when they were Baptized, or required of them to be made by any that Baptized them: or, that if such a Covenant were by Christ's Ordinance to be made in Baptism, it ought not as well to be made by Farmers, by Gentlemen possessed of Mannours, and by Lords of greater Revenues and Possessions, as by Kings and Soveraign Princes: or, that it were not an absurd Imagination to think, that Christ and his Apostles did only mean, that Emperours, Kings and Soveraign Princes, should be received to Baptism upon the said Condition: or, that all Christian Men ought not to judge, that the eleven Apostles, if they had known of any such bargain, or condition in Baptism, would have dealt as faithfully with the Church, and in the behalf of St. Peter, in preaching and teaching the same, as now our Cardinal, and other such like Persons of the Roman strain, do by their Writing, Publishing, and maintaining of it in the behalf of the Bishops of Rome: or, that either Christ, or his Apostles, knowing that Baptism ought to be received with such a Condition, did think it convenient, that the same should be concealed, not only whilst they lived, but for many hundred years afterward,

until

until the Bishops of Rome should be grown to such a head and strength, as that they might without fear of any inconveniencies, make the Whole Christian World acquainted with it: or, that it is not an idle conceit for any Man to maintain, that the Renunciation of the effects of Baptism, doth deprive Men of their temporal Lands and Possessions, which they did not hold by any force of Baptism; or make them subject in that behalf to the deprivation of the Bishops of Rome: or, that Apostasy from Christ, put on in Baptism, doth any further extend it self, than to the Souls of such Apostates in this Life, in that the Devil hath got again the possession of them, and so depriveth them in this World of all the comfort and hope they had in Christ, leading them on to the bane, both of their Bodies and Souls in the Life to come: or, that any Ecclesiastical Person, hath any other lawful means, to reclaim Wicked, Heretical, or Apostated Kings, from their Impiety, Heresy and Apostasy, than Christ and his Apostles did ordain to be used, for Winning Men at the first to embrace the Gospel: or, that Christ himself, While he lived, did attempt, either directly or indirectly, to Depose the Emperour, by Whose Authority he Was himself.

himself put to death, as holding, that the Church could not attain to her Spiritual End, except he had so done: or, that by the death of Christ, the Church did not attain to her Spiritual End, without the Deposition of any Emperours or Kings from their Regal Estates: or, that ever the Apostles in their days, either preached or writ, that the Ecclesiastical CommonWealth could not be perfect, except St. Peter for his time, and after him the Bishops of Rome, should have temporal Power and Authority to Depose Emperours and Kings, that the Church might attain her Spiritual End: or, that the Church in their days did not attain to her Spiritual End, although no such Authority was then, either challenged, or put in practice: or, that the Church could have attain'd to that her Spiritual End in the Apostle's times, if the said temporal Power and Authority had been then necessary for the attaining of it: or, that our Saviour Christ and his Apostles, did propound a Spiritual End unto his Church, and left no other necessary means for the obtaining of it, than such as could not be put in practice, either in their days, or for many hundred years after: or, that the Churches of Christ, after the Apostle's times, for the space

ſpace of 300. years, being Wonderfully oppreſſed With ſundry Perſecutions, did not attain to their Spiritual End, Without this dream'd off Temporal Authority of Depoſing Kings and Emperours, then their mortal Enemies, not in reſpect of themſelves, but of the Doctrine of Salvation, Which they taught to their Subjects: or, that this new Doctrine of the Neceſſity, that the Biſhops of Rome ſhould have temporal Authority, either directly or indirectly, to Depoſe Emperours and Kings, for any cauſe Whatſoever, (or that elſe the Church of Chriſt ſhould not be able to attain to her Spiritual End) Was ever heard of, for ought that appeareth for many hundreds of years after the Apoſtles times, either in any Eccleſiaſtical Hiſtory, or in any of the ancient Fathers, by us abovementioned: or, that the Biſhops of Rome, With all their Adherents, Whilſt they would make the World believe, that the Church of Chriſt cannot attain her Spiritual End, except they have temporal Authority, indirectly to Depoſe for ſome Cauſes, Emperours, Kings, and Soveraign Princes, are more learned now, than either the ancient Fathers, or the Apoſtles themſelves were; and that they know the ſenſe of the Scriptures

ptures better, than either they the ſaid ancient Fathers did, or the Apoſtles that Writ them; Who (for ought that was knowⁿ for many hundred years) never preached, taught, or intended to have any ſuch Doctrine collected out of their Writings and Works: or, that it may, without great Impiety, be once imagined, that if ſuch a neceſſary point of Doctrine, concerning the ſaid great temporal Power in the Pope over Princes, as Without the Which, the Church of Chriſt could not attain her Spiritual End, had been knowⁿ to the Apoſtles and Ancient Fathers, they Would not have been as careful and zealous to have preached and divulged the ſame unto all Poſterity, as noW the Biſhops of Rome, and their Adherents are: or, that We ought not rather to believe, that the Biſhops of Rome, and their Adherents, through their forſaking the love of the Truth, are given over by God unto thoſe ſtrong Illuſions, that they ſhould believe lies, and maintain them as ſtifly as though they Were true, than once to conceive, that the holy Apoſtles and ancient Fathers, Were either ignorant of this ſuppoſed temporal Authority to Depoſe Kings and Princes, for the end ſo often mentioned, or thought it fit to diſſemble it, or to Write

of

of it so darkly, as for many Hundred years it could not be understood: or, that God hath not Wonderfully blinded the hearts and understandings, both of the Popes, and all their Adherents in this particular matter (amongst many others) in that the nature of the Church, and Spiritual Kingdom of Christ considered, they dare presume to maintain it so confidently, that the said Spiritual Kingdom of Christ, cannot attain to her Spiritual End, Without the Bishop of Rome, his Temporal Authority, indirectly in some Cases, to Depose Kings and Soveraign Princes: or, that the true Spiritual End of the Church consisting in this, that the Devil being banished out of the hearts of all her true Members, Christ may retain his Possession of them, through their Faith and diligence, to repel Satan, Who daily laboureth to regain to himself his own Possession; it is not more than a kind of phrensy, to hold and maintain, that any temporal Authority, managed by the Pope, or by his Commandment, against Kings and Princes, hath any force or power, to Work or procure this Spiritual End, either by expelling or repelling of Satan, or to nourish Faith, or to continue the reigning of Christ in any Mens hearts: or, that it

is not an impious and a profane assertion for any Man to defend, that the Weapons and Armour of this Spiritual Warfare, undertaken by Christ, and his Apostles, and by all godly Bishops, and true Priests and Ministers of the Gospel, are not sufficient of themselves to procure to the Church her Spiritual End, Without the Pope's carnal Weapons, or temporal Authority to Depose Kings, When to him, With the assistance of his Cardinals, it shall seem expedient; He doth greatly Erre.

CAP.

CAP. XI.

The Sum of the Chapter following.

That there is no more neceſſity of one viſible Head of the Catholick Church, than of one viſible Monarch over all the World.

IN the 35th and 36th Chapters of our firſt Book, We have ſhewed at large, that our Saviour Chriſt, the Son of God, having created the World, and taken upon him to be the Redeemer of Mankind, after their tranſgreſſion through *Adam*'s Fall, did not only, as he was the Son of God, govern all the World (the ſame being in that reſpect but one Univerſal Kingdom) and appoint ſeveral Kings and Sovereign Princes, as his Subſtitutes, to rule the ſame under him in their ſeveral Countries and Kingdoms, leaving no one Emperour, or temporal Monarch to govern them all; but likewiſe, as he was the bleſſed Lamb, ſlain from the beginning of the World, he did (for his own Glory, and our endleſs Comfort) erect for himſelf, in this World, a Spiritual Kingdom, called his Church, conſiſting of ſuch Men, diſperſed throughout the World, as did profeſs his name; and being himſelf the only Head and Governour of it (in which reſpect it is rightly to be termed, but *One Catholick Church*) did appoint no one Prieſt over the whole *Catholick Church*, but ſeveral Prieſts, and Eccleſiaſtical Miniſters, to rule and govern the particular Churches in every Province, Country, and Nation. And in ſuch manner and form, as our Saviour Chriſt did rule and govern his Univerſal Kingdom, and *Catholick Church*, before his Incarnation; So doth he ſtill rule and govern the ſame: notwithſtanding any of thoſe vain

pretences, and ridiculous Uſurpations, which the Biſhops of *Rome*, or any of their Adherents, are able to alledge and maintain to the contrary.

Extravag. l. 1. c. 1. de Major. & Obed. unam ſanctam.

In the Gloſs of one of the Books of the Canon-Law, not long ſince Printed, and approved by *Gregory* the Thirteenth, a Gloſſographer, and now an Authentical Canoniſt, doth write in this ſort. "*Dicò, quod poteſtas* "*Spiritualis debet dominari omni creaturæ humanæ. I ſay, that the Spiritual Power ought to domineer over every humane Creature.* And why ſaith he ſo? Forſooth, "*Per* "*rationes, quas Hoſtienſis inducit in ſumma: for certain cauſes and reaſons, which* Hoſtienſis (another Canoniſt) *doth alledge in his ſum.* But he ſtayeth not there: he hath another motive, which he ſetteth down thus: "*Item, quia Chriſtus, &c. Alſo, becauſe Jeſus Chriſt, the Son of God, when he was in the World, and alſo from everlaſting was the natural Lord; and by the natural Law he might have given Sentences againſt the Emperour, and any other whatſoever, of Depoſition and damnation, and any other Sentences;* "*Utpote in perſonas, quas creaverat,* "*& donis naturalibus, & gratuitis dotaverat, & etiam* "*conſervabat: As againſt Perſons, whom he had created and endowed with natural and free gifts; and alſo whom he did preſerve:* "*& eadem ratione Vicarius ejus poteſt: and by one and the ſame reaſon* (ſaith he) *his Vicar may ſo do.* What? would Pope *Gregory*, by his Canoniſts, make Men to believe, that all Emperours, Kings, and Soveraign Princes, are Perſons of the Pope's Creation? or, that he doth beſtow on them freely, any gifts or benefits of Nature? or, that their preſervation doth depend upon his good favour and Providence? But the idle Canoniſt, his Wit doth ſerve him no better, than to make (in effect) this fond Collection: Chriſt, the Creator of all things, doth govern, rule, diſpoſe, and preſerve all his own Creatures: therefore the Pope muſt likewiſe govern, rule, diſpoſe and preſerve them all, though he created none of them. And why muſt he

ſo

ſo do? he wanteth not a very ſubſtantial reaſon that moved him ſo to collect; which followeth in his own words: "*Nam non videretur Dominus diſcretus fuiſſe* "*(ut cum Reverentiâ ejus loquar) niſi unicum poſt ſe talem* "*Vicarium reliquiſſet, qui hæc omnia poſſet. Fuit autem* "*iſte Vicarius ejus Petrus. Et idem dicendum eſt de Suc-* "*ceſſoribus Petri; cùm eadem abſurditas ſequeretur, ſi poſt* "*mortem Petri humanam naturam à ſe creatam ſine regi-* "*mine unius perſonæ reliquiſſet. For Chriſt ſhould not have been thought a Perſon of ſufficient diſcretion (that with his Reverence, I may ſo ſpeak) except he had left behind him one ſuch Vicar, who might do all theſe things. And this his Vicar was* Peter. *And the ſame is to be ſaid of the Succeſſors of* Peter: *ſeeing the ſame abſurdity muſt follow, if after* Peter's *Death he had left Mankind created by himſelf, without the regiment of one Perſon.* And Mr. *Harding*, one of our own Countrymen, doth wholly concur with this profound Canoniſt; ſaving that he dealeth more civilly with Chriſt, in uſing the word *Providence* inſtead of the Canoniſt's *Diſcretion*. Thus he writeth. *Except we ſhould wickedly grant, that God's Providence doth lack to his Church; reaſon may ſoon induce us to believe, that to one Man, the chief and higheſt of all Biſhops, the Succeſſor of* Peter, *the Rule and Government of the Church, by God, hath been deferred.* And he further doth expreſs his opinion to this effect; *That if God had not ordain'd ſuch a Monarchical Church-Government, he ſhould have brought in amongſt his faithful People, that unruly confuſion and deſtruction of all Commonwealths, ſo much abhorred of Princes, which the Grecians call an Anarchy; which is a ſtate, for lack of order in Governours, without any Government at all.*

Harding's Confut. of *Jewel's* Apol. § 19.

That our Saviour Chriſt is the ſole Governour, Head, and Archbiſhop of his *Catholick Church*, as he is the only Governour, Ruler, and Monarch, over all the World: and that his Diſcretion, and Divine Providence, is no more to be blemiſhed, or impeached, by the

the Cavils of any Impoſtors, in that he hath appointed no one Prieſt, Archbiſhop, or Pope, to be his Vicar-General, over the whole Catholick Church, than for that he hath not aſſigned any one King, Emperour, or Monarch, to rule the whole World under him; this is the point, that here we purpoſe to make good: taking it in this place for granted, that there was never any one Man in the World, to whom our Saviour Chriſt did commit the Government of it, after the time that it was Peopled, and throughly inhabited; that is, from *Noah*'s Flood at the leaſt hitherto. They, that labour to prove, that the Biſhop of *Rome* is Head of the Univerſal Church, and that Chriſt ſhould have ſhewed little Diſcretion, or Providence, if he had not ſo ordain'd it, do inſiſt very much upon the grounds of natural reaſon and philoſophy; telling us out of *Plato*, *Ariſtotle*, *Plutarch*, *Iſocrates*, *Stobæus*, *Heſiodus*, *Euripides*, *Homer*, *Herodotus*, and divers others, That of all the kinds of Government that are, the Monarchical Government is the beſt; "That in a great Hoſt, conſiſting of Soul-"diers of divers Nations and Countries, and perhaps "of many Soveraign Princes, and Kings, there muſt "be one General to govern them all; That all things "naturally have a propenſion and aptneſs to Monarchi-"cal Government; That Bees of every Hive have "their King; That in every Flock of Sheep there is a "principal Ram; That every Herd of Cattel hath a "Leader; That Cranes do not fly promiſcuouſly, and "in heaps, but have one whom they do all very orderly "follow; That amongſt Cœleſtial Spheres, there is but "one *Primum Mobile*; That in the number of the lights "of the World, one is greater than the reſt; That "there is a certain Principality in the Elements; That "the Fountain is but one, from whence divers times "there flow ſundry Streams; That into one Sea all "Rivers do run and return; That the thing which is "moſt one, is leſs eaſily divided; That it is rather "one,

Bell. de Rom. Pont. l. 1. c. 2.

Sand. de viſib. Monarch. l. 3.

"one, which is ſimply one, than a multitude conſpi- Bell. de Rom. Pont. l. 1. c. 9.
"ring in one; And that for theſe, and many other like reaſons, ſeeing the Monarchical Government is beſt, and that we may be ſure, that Chriſt would have his Church governed by the beſt manner of Government, (except we ſhould think him to have dealt abſurdly, as a Perſon void, both of good Diſcretion and Providence); It followeth therefore, that Chriſt committed the Government of it unto one; firſt to St. *Peter*, and then to his Succeſſor, the Biſhop of *Rome* for the time being. If this one *Jeſuit* and his Fellows, would upon the ſaid Philoſophical premiſes, have concluded thus, That it therefore had followed, that Chriſt himſelf doth not only retain in his own hands, the ſole Government of his Catholick Church, as he is the only Redeemer of it, but likewiſe the ſole Government of the whole World, as he is the Creator of it; the Concluſion had been true, although the premiſes had not enforced it. But how ſtifly ſoever they meant to inſiſt upon the ſaid Concluſion, without any regard of truth, ſo they may blear the Eyes of the ſimpler ſort with ſuch their vain Illuſions; We may be bold (as we hope) reſolutely to defend and maintain it, that the ſaid natural reaſons are of as great ſtrength to prove, That there ought of neceſſity to be one temporal Monarch over all the World, as one Eccleſiaſtical Monarch over the whole *Catholick Church*: although in very deed they are far too feeble and weak, to prove either the one or the other. For who knoweth not, that when the Philoſophers did write in commendation of the Monarchical Government, they only had Relation to particular Nations and Countries; endeavouring to prove, that it was better for them ſeverally to be ruled by that Form of Government, which is called Monarchical, than by any of the reſt, Ariſtocratical, Democratical, or any other? And it was ſo far from their meaning, to have their ſaid reaſons wreſted to prove,

prove, that one mortal Man ought to have the Government of the *Catholick Church*, the Spiritual Kingdom of Chriſt; as they never dreamed (for ought that appeareth) that one Man, in their Judgment, was fit or able to take upon him the Temporal Government of the whole World: To which purpoſe, a principal Lawyer amongſt our Adverſaries, doth write in this ſort. *Naturâ ipſâ inſtitutum non eſt, quòd univerſus Orbis uni Principi ſubditus ſit. It is not ordain'd by nature, that the whole World ſhould be ſubject to one Prince.* If then it be an idle vanity for any Man to go about by natural reaſon to prove, that one Man ought to be the temporal Monarch of all the World, which nature her ſelf did never intend: it is then certainly a kind of madneſs or phrenzy, to rely upon ſuch proofs for the Popes ſpiritual Authority over the whole *Catholick Church*; neither of them both being comprehenſible, or ſubject to the apprehenſions of nature.

Covarruv. 2. part. Relect. § 9. tom. 1. num. 5.

Again, theſe Patrons for the Pope, and his Primacy, over the whole *Catholick Church*, have not only ſuch Arguments, as we have heard, drawn from natural reaſon, but ſome likewiſe deduced from ſundry ſimilitudes, and thoſe out of the Scriptures; upon which they rely with ſome more confidence, as reaſon is they ſhould: ſaying, that God made all Mankind, *ex uno Adamo, of one Adam*; to ſignify thereby, that he would have all Men to depend, *ab uno, of one*: ~~but~~ the Old Teſtament was a figure of the new; and that therefore, as there was but one High-Prieſt amongſt the *Jews* to govern that one Church; ſo now there muſt be but one Pope to govern all the Churches in the World: that *Aaron* was not only a figure of Chriſt, but likewiſe of St. *Peter*: that the Church is compared to *an Hoſt well order'd*; *to a humane Body*; *to a Kingdom*; *to a Fold*; *to an Houſe*; *to a Ship*; and that therefore ſhe muſt have but one Captain; one humane Head; one King; one Paſtor; one Houſholder; and one Pilot: that although there

Bell. de Rom. Pont l. 1. c. 2.

that

there be but one, and proper Head of the Church, which is Chriſt, that governeth the ſame ſpiritually; yet ſhe hath need of one viſible Head, or otherwiſe the Biſhop of *Rome*, and all other Biſhops, Paſtors, Doctors, and Miniſters, were needleſs: that although Chriſt be the Head of the Church, yet he ought to have one underneath him, by whom ſhe may be governed; as a King, when he is preſent, may govern his Kingdom himſelf; but being abſent, doth uſually appoint another under him, who is called his Vice-Roy: that every Dioceſs and Province hath her Biſhops and Archbiſhops, to govern the particular Churches under them, within their ſeveral Charges; and that therefore there muſt be one Biſhop of the whole Catholick Church, to rule and govern them all: Laſtly, That as there is but one God, one Faith, and one Baptiſm; ſo there muſt be in the *Catholick Church*, but one chief Biſhop and Judge, upon whom all Men ought to depend. Many more are the reaſons, grounded upon divers other ſimilitudes, which our Adverſaries have heaped up together, to uphold the Pope's Authority: all of them being as vain and frivolous as the former. For it is certain and manifeſt, that as the *Catholick Church* is reſembled in the Scriptures, to an Hoſt well ordered, to a humane Body, to a Kingdom, to a Flock of Sheep, to an Houſe, and to a Ship: ſo Chriſt only is intended thereby to be her only General, her only Head, her only King, her only Shepherd, her only Houſholder, and her only Pilot. Neither can any other thing be inforced from the words mentioned of one Faith, and one Baptiſm, but that as we are only juſtified through a lively Faith in Chriſt, ſo there is but one Baptiſm ordain'd, whereby we have our firſt entrance into his Spiritual Kingdom, and are made particular Members of his *Catholick Church*. Beſides, in the like ſenſe, that the *Catholick Church* is reſembled to an Hoſt well order'd, to a humane Body, to a Kingdom, to a Flock, to an

Houſe, to a Ship; ſo may the Univerſal Kingdom of Chriſt over the whole World, as he is the Creator of it, be reſembled to them all, and the aforeſaid Titles reſpectively attributed unto him. The whole World is an Hoſt, under him, well order'd, and he is the General of it. The whole World is but as one Body, whereof he is the Head; being the Life of all Men, from whom, as from their Head, they have their Senſe, Underſtanding, and Motion. The whole Univerſal World is but his Kingdom, and he is the King of it, ruling and diſpoſing it, as ſeemeth beſt to his divine Wiſdom. The whole World is with him but one Flock, and he is the Shepherd of it, all Men in it being the Sheep of his Paſture, to whom he giveth food and ſuſtentation in due ſeaſon. Alſo he ordereth all the affairs in the World, as a good Houſholder doth order and direct all the buſineſſes and troubles appertaining to his Family. Likewiſe the whole World may aptly be compared to a Ship, in that the State of all Mankind, living in it, is ſubject, as a Ship on the Sea, unto all manner of contrary Winds, Tempeſts, and Storms; of which Ship were not Chriſt, as he is the Creator of the World, the only Pilot, the World could not ſubſiſt. And as the *Catholick Church* is reſembled to a Fold, which containeth in it all that believe in Chriſt; ſo may the univerſal Kingdom of Chriſt, over all the World, be compared unto a Fold, in that it containeth in it all Mankind generally, his Heavenly Care and Providence evermore protecting them.

Moreover, as there is but one *Catholick Church*, one Head, or Spiritual Ruler of it, (Chriſt our Redeemer) one Chriſtian Faith, one Baptiſm, one Goſpel, one Truth, one and the ſelf-ſame Form or Nature of all the ſeveral Theological Virtues, and one Inheritance; which are all of them to be taught, embraced, and expected by all that are true Members of the *Catholick Church*: So there is but one Univerſal Kingdom in all the

the World (the Creator of it being the ſole Emperour and Governour of it) one moral Faith, one Nature of Truth to be obſerved amongſt all, one rule and nature of Juſtice, one moral Law, one nature of Equity, one Kind, Form, or Nature of all the ſeveral Virtues, both Moral and Intellectual, which are to be put in practice, as occaſion requireth, in this one Empire, by as many, as expect from Chriſt, their Emperour, any happy ſucceſs in their Worldly affairs. But as all theſe Unities in the temporal Monarchy of Chriſt, are no ſufficient grounds to warrant this aſſertion, that there ought to be one temporal King or Emperour under Chriſt to govern the whole World; ſo the aforeſaid Spiritual and Eccleſiaſtical Unities, are not able to eſtabliſh, or uphold this Inference; That one Pope muſt of neceſſity have the Government under Chriſt of the whole *Catholick Church*. Alſo from the authority of Scripture, that God made all Mankind of one *Adam*, to ſignify, that he would have all Men to depend upon one; why may it not as well be collected, that he meant, that all the Men in the World ſhould depend upon one Emperour for cauſes Temporal, as upon one Pope in Cauſes Eccleſiaſtical? Likewiſe it is a very abſurd conceit, that our *Jeſuit* maintaineth, when he ſaith, That although Chriſt be the Head of the Church, yet he ought to have one underneath him, by whom ſhe may be governed; as a King, when he is preſent, may govern his Kingdom himſelf, and when he is abſent, appoint his Vice-Roy. Of likelyhood this Fellow would perſwade us, that Chriſt is ſometimes abſent from his Church; to the end, that the Pope may be his grand Deputy: For otherwiſe, by his own Example, Chriſt may govern the *Catholick Church* without the Pope; as the King, ruling himſelf in his own Kingdom, needeth no Vice-Roy. That Chriſt is never abſent from his Church; but doth by his Power, Grace and Virtue of the Holy Ghoſt, ſtill defend and

protect it. It is plain by his own words, where he
Matth. 28. 20. ſaith, *Lo, I am with you always unto the end of the World.* It is true, that he told his Apoſtles, that *he was to depart from them*; meaning, that they muſt be deprived of his Corporal preſence: but did he ſignify unto them, that for their comfort he would leave St. *Peter* in his place, and after him the Biſhops of *Rome*, St. *Peter*'s Succeſſors, to govern his Church to the end of the World? No ſuch matter. Theſe are our Saviour
Joh. 16. 7. Chriſt's words. *It is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you;*
—— v. 13. *but if I depart, I will ſend him unto you.* Again, *When he is come, which is the Spirit of truth, he will lead you into all*
Joh. 14. 16, 17. *truth.* Again, *I will pray to my Father, and he ſhall give you another Comforter, that he may abide with you for ever;*
—— v. 26. *even the Spirit of Truth.* Again, *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name,*
—— v. 18. *he ſhall teach you all things.* And again, *I will not leave you comfortleſs; but I will come unto you.* Which he doth continually, when he upholdeth his Church daily againſt Satan, and all that do malign it. So, as we may far more rightly and ſafely, term the Holy Ghoſt to be Chriſt's Vicar-General over all the *Catholick Church*, than we may aſcribe that title to the Pope: the Holy Ghoſt being ever preſent and ready, not only to defend the Church generally, but to aid and comfort every particular Member of it, whereſoever they are diſperſed upon the face of the Earth; which we ſuppoſe the Pope is not able to perform.

We have before laboured to make it manifeſt, that our Saviour Chriſt is the Creator of the World, and the Governour of it; that he hath redeemed and ſanctified unto himſelf his Church, whereof he is the ſole Monarch; that he hath neither appointed any one Emperour under him to govern the whole World, nor any one Prieſt or Archbiſhop, to rule the whole *Catholick Church*; that, as in reſpect of Chriſt, the Creator,

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all the World is but one Kingdom, whereof he is the only King; ſo, in reſpect of Chriſt our Redeemer, all that believe in his name, whereſoever they are diſperſed, are but one *Catholick Church*; and that the ſaid one *Catholick Church* is not otherwiſe viſible in this World, than is the ſaid one Univerſal Kingdom of Chriſt, the Creator of it; *viz.* by the ſeveral and diſtinct parts of them, as by this, or that National Church, by this, or that temporal Kingdom. For our Saviour Chriſt having made the external Government of his *Catholick Church* ſuitable to the Government of his Univerſal Monarchy over all the World, hath by the Inſtitution of the Holy Ghoſt order'd to be placed in every Kingdom (as before in another place we have obſerved) Archbiſhops, Biſhops, and inferiour Miniſters, to govern the particular Churches therein planted; Prieſts, Miniſters in every particular Pariſh, and over them Biſhops within their ſeveral Dioceſſes; as likewiſe Archbiſhops to have the Inſpection and charge over all the reſt, according to the Platform ordain'd (in ſubſtance) by himſelf in the Old Teſtament; as he hath in like manner appointed Kings and Sovereign Princes, with their inferiour Magiſtrates of divers ſorts, to rule and govern his People under him, in every Kingdom, Country, and Sovereign Principality; ſome of their ſaid inferiour Magiſtrates having Authority from their Soveraigns in particular Pariſhes, ſome in Hundreds, ſome in Shires or Countries, and ſome in Governments of larger extents; there being amongſt them all divers degrees of Perſons, one over another, and their Kings and Soveraign Princes, excelling them all in Power and Authority, as the Perſons appointed by God, to rule and direct all their Subjects, of what calling ſoever, in the right uſe of the Authority and Magiſtracy, which they have committed unto them.

And we cannot but wonder, as well at our ſaid *Jeſuit*, where he ſaith, That although there be but one,

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and proper Head of the Church, which is Chriſt, that governeth the ſame ſpiritually; yet ſhe hath need of one viſible Head, or otherwiſe the Biſhop of *Rome*, and all other Biſhops, Paſtors, Doctors, and Miniſters, were needleſs; as likewiſe at our Countryman *Harding*, who ſaith (as is above-noted) that if God had not deferred to one Man, that is, to *Peter* and his Succeſſors, the Rule and Government of the Church, he ſhould have brought, amongſt his faithful People, that unruly Confuſion which is called an Anarchy. For, were theſe their vain conceits and imaginations true, then would it by the ſame reaſon follow, that albeit there be but one, and proper Monarch over all the World (which is Chriſt that created it) yet the ſame hath need of one viſible Monarch; or otherwiſe Emperours, and all other Kings, Princes, and civil Magiſtrates, were needleſs; or otherwiſe, Chriſt ſhould have left amongſt his People throughout the World, that unruly confuſion and deſtruction of all Commonwealths, ſo much abhorred of Princes, which the *Grecians* call an Anarchy; which is a ſtate, for lack of order in Governours, without any Government at all. The fondneſs of which two conſequents, do ſo plainly argue the folly and falſhood of the two former, as we need no other refutation of them. For if all Chriſtian Kingdoms, and Soveraign Princes, would baniſh the Pope, with his Uſurped Authority, as the Monarchy of *Britany* hath done, and retain under them the Apoſtolical Form of Church-Government, by Archbiſhops and Biſhops, with other degrees of Miniſters (as before we have divers times ſpecified) they ſhould find the Churches, in their ſeveral Dominions, as well governed by them (the ſaid Archbiſhops and Biſhops) without one Pope to rule the whole *Catholick Church*; as they have experience of the ſufficiency of their own Regal and Soveraign Form of Government in their ſeveral Kingdoms and Countries, notwithſtanding

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ing there be no one Monarch over all the World to command or direct them. And for an Example not to be controlled, to make this good that here we affirm; we leave unto them God's own Form both of Temporal and Eccleſiaſtical Government, eſtabliſhed by himſelf amongſt his own people the *Jews*. Nay, why ſhould we doubt, but that Kings and Soveraign Princes, notwithſtanding the Miſts and Darkneſs wherewith the Biſhops of *Rome* have daily ſought to dim their Eyes, have had long ſince a Glimpſe of this Light, and Truth? About 400. and ſome odd Years ſince, in the latter end of the Reign of *Henry the ſecond*, and in the days of *Richard the firſt*, both of them Kings of *England*, firſt *Baldwin* and then *Hubertus* being Archbiſhops of *Canterbury*, there was a mighty Controverſy betwixt them and the Biſhops of *Rome*, about the erecting of a new Cathedral Church in *Lambeth*; the ſaid Kings and Archbiſhops having a reſolution utterly to baniſh out of this Kingdom the Popes Authority, if the Monks of *Canterbury* in their Allegation to Pope *Celeſtine*, againſt the ſaid Cathedral Church, did inform him truly. Theſe are their Words, as they are recorded by *Reginaldus*, one of the ſaid Monks (as it ſeemeth) then living, who hath written a whole Book of that matter. *In tantum enim jam opus proceſſit, quod ibi ordinatur Decanus, Præpoſitus, & pluſquam quadraginta Canonici de Bonis Cantuarienſis Eccleſiæ fundati, genere nobiles, divitiis affluentes, cognati Regum & Pontificum. Quidam ipſi Regi adhærent; quidam Fiſci negotia adminiſtrantes, familiares Epiſcopis, & iiſdem confœderati. Adverſus tantos & tales quid poterit Eccleſia Cantuarienſis? Certè timendum eſt non ſolùm Cantuarienſis Eccleſiæ, ſed (quod Deus avertat) ne hujus rei occaſione ſedis Apoſtolicæ Autoritati in partibus Angliæ anis derogetur. Quum enim fundaretur Canonica illa, vox erat omnium, ſententia ſingulorum, ut ibi eſſent Epiſcopi, quaſi Cardinales; Archiepiſcopus ſederet quaſi Papa; & ibi omnis*

Reginaldi Ep. de temp. Baldwini p. 98. col. 1.

nis Appellatio ſubſiſteret & querela. Hoc quidem Rex Henricus machinabatur, approbant quamplures Epiſcopi; hâc de cauſâ (ut dictum eſt) ut poſſent de ſub jugo ſanctæ Romanæ Eccleſiæ colla excutere. Now the building of the ſaid Church is ſo forward, that there is ordain'd there a Dean, a Provoſt, and more than 40. Canons, founded of the Goods of the Church of Canterbury, *by birth Noblemen, abounding in Wealth, Allies of the King, and of the Biſhops. Some of them do adhere to the King; ſome have Offices in the Exchequer; all of them familiar Friends to the Biſhops, and of a Confederacy with them. Againſt ſuch and ſo great Perſons, what is the Church of* Canterbury *able to do? Certainly it is to be feared, not only that the Church of* Canterbury *ſhall hereby be overthrown; but that upon this occaſion, the Authority of the Apoſtolical See (which God forbid) ſhall in* England *be greatly diminiſh'd and prejudiced. For when this Canonry or Cathedral Church was founded, it was the common fame, and the opinion of every Man, that it was founded to this end, that Biſhops ſhould be there as it were Cardinals, and that the Archbiſhop ſhould ſit amongſt them as Pope, and that there all Appeals and complaints ſhould be determined. This aſſuredly was plotted by King* Henry, *and the ſame very many Biſhops do allow, for this cauſe or end, that ſo they might deliver their Necks from under the Yoke of the Holy Church of* Rome.

Again after the Death of *Celeſtin* the Fourth, the Cardinals being at ſo great a Diſſention amongſt themſelves as that they could not agree for the ſpace of a Year and nine Months, who ſhould ſucceed him; both the *Emperour* and the *French* were greatly moved and offended therewith. The Emperour finding his advice unto them to haſten their Choice, to be deſpiſed and ſcorned, and how diſhoneſtly ſome of them had broken their Promiſes and Oaths unto him made in that behalf; he gathered a great Hoſt, and dealt ſharply with them. And from *France* they received a Meſſage, that

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if they continued to dally, as they did, in prolonging the choice of a new Pope, they would utterly leave *Rome*, and chooſe to themſelves a Pope of their own, to govern the Churches on this ſide the *Alps*. Hereof *Matthew Paris* writeth thus. "*Per idem tempus miſe-* Matt. Paris ad annum 1243.
"*runt Franci ſolennes Nuncios ad Curiam Romanam*; *ſig-*
"*nificantes perſuadendo præciſè, & efficaciter, ut ipſi Car-*
"*dinales Papam ritè eligentes Univerſali Eccleſiæ ſolatium*
"*Paſtorale maturiùs providerent: vel ipſi Franci propter*
"*negligentiam eorum de ſibi eligendo, & providendo ſummo*
"*Pontifice citra Montes, cui obedire tenerentur, quantocyùs*
"*contrectarent.* *About that time the State of* France *did ſend their ſolemn Meſſengers to the Court of* Rome, *ſignifying unto them, and perſwading them, preciſely and effectually, that either the Cardinals ſhould more ſpeedily provide for the Univerſal Church, her Paſtoral Comfort, by their due choice of a new Pope: or elſe they themſelves* (*the French*) *becauſe of their negligence, would forthwith fall into deliberation of chooſing and providing for themſelves a Pope on this ſide the Mountains, whom they might be bound to obey.* Thus the ſaid Hiſtory. Whereby, as alſo by the former words of the Monks of *Canterbury* it is very evident, that both *England* and *France*, was long ſince in deliberation to have abandon'd the Authority of the Biſhops of *Rome* out of both thoſe Kingdoms, as finding no neceſſity of the Univerſal overſwaying power of the *Roman* Papacy; and that the Churches within their ſeveral Countries and Territories, might receive as great benefit and comfort, by the Eccleſiaſtical Government of their own Archbiſhops, in every reſpect, as ever they had done from the Biſhops of *Rome*. For as it may truly be ſaid, not of one King to govern all the World, but of every particular King in his own Kingdom; ſo may it be truly affirmed, not of one Pope to govern the whole *Catholick Church*, but of every Archbiſhop, in any National Church and Province, to

rule and direct the ſame; that under the Government of one (*viz.* of Kings for temporal Cauſes, and of Archbiſhops for Eccleſiaſtical Cauſes) there is the beſt order, the greateſt ſtrength, the moſt ſtability for continuance, and the eaſieſt manner and form of ruling.

We have ſpoken hitherto of the Government of the Church, eſpecially as it was in the Apoſtles times and afterward, for the ſpace of 300. years, when the civil Magiſtrates were Enemies unto it. Whereby we do infer, that if the particular Churches, ſetled then almoſt in every Country and Nation throughout the World, had ſo good ſucceſs, when there were no Chriſtian Magiſtrates, nor had any aſſiſtance of the temporal Sword, for the ſtrengthning of their Eccleſiaſtical Government, but only Miniſters, to teach and direct their Pariſhioners in the ways of Godlineſs; and Biſhops over them in every Dioceſs, to overſee and rule, as well the Miniſters, as the ſeveral People committed to their charge, that they taught no new Doctrine, or ran into Schiſms; and Archbiſhops over them all, in every National Church and Province, for the moderating and appeaſing of ſuch oppoſitions and diſſentions, as might otherwiſe have riſen amongſt the Biſhops, and ſo conſequently have wrought great diſtraction betwixt their *Dioceſan* Churches: how much more then are the ſaid particular Churches like to flouriſh and proſper, under ſuch a Form of Eccleſiaſtical Government, wherein the Chriſtian Magiſtrate is become to be, as the chief Member of the Church, ſo the chief Governour of it; to keep as well the ſaid Archbiſhops within their bounds and limits, as all the reſt of the Clergy, and Chriſtians, Biſhops, Miniſters, and Pariſhioners, that every one, in their ſeveral places, may execute and diſcharge their diſtinct Offices and Duties which are committed unto them.

We ſhall have fit occaſion hereafter to ſpeak of the Authority

Authority of Chriſtian Princes in Cauſes Eccleſiaſtical: here we do only ſtill proſecute the Government of the Church (when temporal Kings and Princes were her great and mortal Enemies) and the Folly, (if not the obſtinacy) of our Adverſaries, who either ſee it not, or will not acknowledge it, that peace and quietneſs may as well be preſerved, in all the Churches in the World, by Archbiſhops and Biſhops, without one Pope to govern them all; as by Kings and Sovereign Princes in all the Kingdoms and temporal Governments in the World, without one temporal Monarch to rule and overſway them. For our Adverſaries ſhall never be able to prove, that it may be aſcribed (as we have before ſaid) more to any want of diſcretion and due Providence in our Saviour Chriſt, that he hath not appointed the Pope to govern the *Catholick* Church, than that he hath not aſſigned the Government of the whole World to one King or Emperour. Rather it is to be attributed to their audacious temerity and preſumption, that will either enforce our Saviour Chriſt to be contented with that Form of Government in his Church, which they think good to aſſign unto him, and ſo make him to divide ſtakes (as the Phraſe is) with the Biſhops of *Rome*; or elſe to be reputed amongſt them for a Perſon of little Diſcretion and Providence, and to have dealt abſurdly, in ordering and ſetling the external Government of his Church, as he had ordered and ſetled the external Government of his Univerſal Kingdom, over all the Kings and Princes in the World. Which profane, wicked, and blaſphemous proceedings with Chriſt, will (no doubt) in ſhort time, receive a heavy Judgment; in that, although the Man of ſin hath long wrought in a myſtery, and taken upon him, for his time, and ſo every one of his Succeſſors, during their Lives, to *ſit in the Temple of God*, vaunting, that the ſaid Temple, or Spiritual

Kingdom of Christ, is wholly at his Command; yet now he beginneth to be revealed and disclosed to be that Impostor, that by the assistance of Satan, hath with power, and signs, and lying wonders, in all deceiveableness and unrighteousness, long abused the Christian World, and is consequently to be consumed by our Saviour Christ, with the Spirit of his mouth. In the mean while, and till this work be throughly effected, we are not to censure Christ, either for his Discretion, or Divine Providence, but indeed to admire and magnify them both; considering, that by his Government, both of the Universal World, as he is the Son of God, and of his *Catholick Church*, as he is the Redeemer of it (in such manner and form as we have before expressed, by several Kings and Priests, within their Kingdoms, Provinces, and Dioceses) he hath left unto them certain general rules and motives, which being diligently observed, do tend to the universal good and preservation, both of the one and the other; though they have no assistance therein from the Bishops of *Rome*. For as it is an apt and good reason to perswade all Kings and Kingdoms, to live quietly with their Neighbour Princes, and Nations, and to be at a firm League and Friendship with them, because they have all but one Heavenly King, are Members and Subjects of one Universal Kingdom, have, or ought to have, but one moral Faith, one rule of Justice, one square for Equity, one nature of Truth, one moral Law, one Kind, Form, and nature, of all the several Virtues, both Moral and Intellectual; one natural Instinct, to know God, and to worship him, and one Form and Rule of mutual love and affection: So the particular Churches, dispersed over the World, when they had small Comfort from the civil Magistrate, held themselves bound to have a special care one over another, that matters of Religion might proceed

ceed by one rule, with mutual Agreement and Uniformity, for avoiding of Schiſms; in that they well knew, they had all but one Redeemer and Saviour, one Heavenly Spiritual King, or Archbiſhop, were all of them Members of one myſtical Body, whereof Chriſt was the Head, had all of them but one Faith, one Baptiſm, one Spiritual Food, one Hope, one Bond of Charity, one Redemption, and one Everlaſting Inheritance in the Life to come. Which were ſuch Arguments of mutual Conſociation in thoſe days, as when any great matters of importance did fall out in any one Country, through the willfulneſs and obſtinacy of Hereticks and crafty Seducers of the People, which perhaps were countenanced with ſome of ſtrength and greater power than could eaſily be withſtood; their Neighbour Churches adjoining, did ſometimes aſſiſt them by their Letters, with the beſt counſel they could give them; and ſometimes did ſend ſome eſpecial Learned Men unto them, for the better ſuppreſſing of thoſe Evils; and ſometimes (when occaſions fell out thereunto moving) ſundry Archbiſhops and Biſhops of ſeveral Countries, with other learned Prieſts, and Perſons of principal note, did as they might, for fear of danger, meet together, and upon due and mature deliberation, did ſo order and determine of matters, as thereby Hereſies and Contentions were ſtill ſuppreſſed, and the Churches in thoſe Countries received great comfort and quietneſs. And if in thoſe troubleſome times the peace of the Church were thus preſerved; how much more, now under Chriſtian Magiſtrates, may it be ſtrengthned, upheld, and maintain'd without the Pope; not only within their ſeveral Kingdoms; but likewiſe throughout (in effect) all theſe Weſtern Parts of the World, if Chriſtian Kings and Soveraign Princes would agree together for a general Council; to the end, that all thoſe Hereſies, Errours, Impoſtures and Preſumptions,

wherewith

wherewith the Church of Christ hath been long, and is now miserably shaken, and disturbed, might be at the last utterly suppressed and extinguished?

Many other means might here be alledged, to shew how the state of Christian Religion is to be upheld and maintained, without any assistance from the Bishop of *Rome*. But our purpose being in this place to resemble and compare the government of the *Catholick Church*, with the Universal Government of the Son of God, over the whole World; We hold it sufficient to observe, That every National Church, may as well subsist of her self, without one Universal Bishop, as every Kingdom may do without one general Monarch. Nevertheless we acknowledge, that in this particular Tractate we have been very tedious; and it may be thought perhaps by some, that our pains therein is altogether superfluous; because many of our Adversaries do (in effect) acknowledge, that there is the like necessity of one Emperour to govern all the World, as there is of one Pope to have the oversight and ordering of the whole *Catholick Church*. Indeed, upon the sifting of the usurped Authority of the Bishops of *Rome*, our Adversaries finding, that by their Arguments to bolster up his said Authority, the Erection of one Man to govern the World in temporal Causes, is as necessarily to be inforced, as of one Pope to govern the whole Church in Ecclesiastical Causes; they are grown to this most admirable Insolency, and most high presumption, as that they dare affirm, and do take upon them, without all modesty, to maintain it, That the Pope is both the Monarch of the *Catholick Church*, and the Emperour of all the World. Which mystery of theirs is thus managed, and by piece-meal unfolded after this sort: *viz.* That to ease the Pope, lest he might be oppressed with multitude of affairs, if he should take upon him, in his own Person, to govern the whole World,

as

as he doth direct the especial affairs of the *Catholick Church*; they do assign unto him Power and Authority to create and delegate under him, as his *Feudatary*, or Vassal, this one supposed Emperour, to whom (they say) he may commit the special Execution of his temporal Sword, to be drawn and put up, at his direction and commandment. And for this one base Emperour over all the World, many are now as busy, as others are, to maintain the Pope's Supremacy over the whole *Catholick Church*. Now to prove, that the Pope hath Universal Dominion over all the World *temporaliter*, temporally, and likewise sufficient Power to institute and appoint one Emperour under him, as his Substitute, to rule the whole World, they use this Argument. "*Summus Pontifex instituit, ac confirmat Imperatorem: sed Imperator habet Dominium universale temporaliter in toto Mundo: Ergo & Papa habet hoc idem Dominium temporaliter.* The Bishop of Rome *doth ordain, and confirm the Emperour: but the Emperour hath universal Dominion temporally in the whole World: therefore the Pope hath the very same temporal Dominion.* And about ten years since, one *Andrew Hoy*, the *Greek* Professor at *Doway*, made an Oration, *De nova apud Europæos Monarchiæ pro tempore utilitate*; taking upon him to prove, that the King of *Spain* was the fittest Person of all the Kings and Princes in *Europe*, to be advanced unto this great Monarchy.

Dr. Marta de Jurisd. par. 1. c. 20. Carerius.

Marta ibid.

But what should we trouble our selves with this point? The King of *Spain* (we suppose) will greatly scorn to be the Pope's Vassal, and the Emperour that now is, or that shall succeed him hereafter, as likewise all the Kings and Princes in the World, may see most evidently, how grosly and shamefully they are abused, and how notably they neglect the greatness of their own Callings; especially they, who have been heretofore, or shall be hereafter Emperours, in that they do intermeddle

intermeddle any thing at all with the Pope, or receive from him, either their Confirmation or Coronation; in that thereby he preſumeth moſt ridiculouſly, and without any ſhew of truth, to challenge them for his Servants and Vaſſals. It hath been before ſhewed, by the Judgment of the *Cardinalized Jeſuit*, That the Biſhops of *Rome* have no temporal Poſſeſſions at all; but ſuch as they have received from the Emperour, and other Kings and Soveraign Princes. In conſideration whereof, ſeeing, that now they inſult ſo notably over them all, both Princes, Kings, and Emperours, being ſo far from acknowledging themſelves to be the Emperour's Subjects, or to hold their ſaid Poſſeſſions, either of him, or of any King, that beſtowed them upon them: We do verily think, that the ſaid Princes, Kings, and Emperours, who have been ſo beneficial to the ſaid Biſhops, ſhall never ſhew themſelves to be of that Princely Magnanimity, and Proweſs, which their high places do require, nor free their Sceptres from the thraldom and baſe ſubjection to their uſurped Authority; until either they take from them, what before they gave them, or bring them to a more dutiful acknowledgment of their Duties unto them. And what we ſay of the Popes, we likewiſe do hold concerning all the Clergy beſides, in *Europe*, or elſewhere; that, if they ſhall either withdraw themſelves from their ſubjection unto their temporal Soveraigns, under whom they live, or deny to hold the Poſſeſſions of their ſeveral Churches of their ſaid Soveraigns, or to do them Homage for the ſame; they may lawfully, in our Judgments, not only reſume the ſaid Poſſeſſions into their own hands, but likewiſe proceed againſt them as Rebels and Traytors, according to the Form of their ſeveral Laws. But this is a Digreſſion. For in the beginning of this Chapter, we undertook to deal with thoſe only, who, though they maintain the

Pope's

Popes general Supremacy over the Catholick Church; yet they deny upon many weighty reaſons, that God did ever ordain any one Emperour to govern all the World. But how long they will deny it, we know not; in that the principal *Jeſuit* himſelf writeth thus: "*Utrum expediret omnes Provincias Mundi*, &c. *Whether it were expedient that all the Provinces in the World ſhould be govern'd by one chief King in things Politick, although the ſame be not neceſſary, it may be a Queſtion: Mihi tamen omnino expedire videtur, ſi poſſit eò perveniri ſine injuſtitiâ, & bellicis cladibus: Yet it ſeemeth to me expedient, if ſuch a Monarchical Government over all the World, might be gotten without Injuſtice, and ſuch Calamities and Miſeries as uſually follow War.* What this *Jeſuit* doth encline unto, it is hereby evident: But in that he confeſſeth, that ſuch a Monarchical civil Government is not neceſſary, that is enough for our purpoſe, becauſe hereby it likewiſe followeth, (as before we have ſhewed) that the Government of the Pope over the whole Church is, in every reſpect, as little neceſſary.

Bell. de Rom. Pont. l. 1. c. 9. §. Utrum.

CAN. X.

AND therefore if any Man shall affirm, under colour of any thing that is in the Scriptures, or that can be truly grounded upon natural Reason, or Philosophy, That our Saviour Christ should have shewed himself to have had no discretion, except he had left one chief Bishop to have govern'd all the Churches in the World: or, that except he appointed one to the said end, he should, as a Person void of Providence, have left his Faithful People in a miserable confusion, and without any Government at all: or, that any of all the Arguments, that may be deduced from Philosophy, and natural Reason, to prove, that one Man ought to have the Government of the Whole Catholick Church in Spiritual Causes, are not as forcible to prove, that one King or Emperour ought to have the Rule and Government over the Whole World in Causes temporal: or, that any of the Philosophers ever meant to have their reasons (alledged by them to prove, that in every particular Country, the Monarchical

narchical Form of Temporal Government was the best) to be extended to prove, that there ought to be either one Bishop over all the Catholick Church (Whereof they had no knowledge) or one Emperour over all the World: or, that, because all Men have their beginning from Adam, it doth not as well follow, that there ought to be one Emperour to govern all the World, as one Bishop over the Whole Catholick Church: or, that Aaron was any more a Figure of St. Peter, and his Successors, that they severally, in their times, should govern the Whole Church, than King David was of Augustus the Emperour, and his Successors, that they severally, in their times, should have committed unto them the Government of the Whole World: or, that the resemblances in the Scriptures of the Church unto an Host well order'd, to a humane Body, to a Kingdom, to a Fold, to an House, to a Ship, may not fitly be applied as well to the Universal Kingdom of Christ over all the World, as unto the Church; and so consequently as well to our Saviour Christ, as he is the Governour of the Whole World, that he is the General of

that Hoſt, the Head of that Body, the King of that Kingdom, the Shepherd of that Flock, the Houſholder of that Family, and the Pilot of that Ship; as may theſe Titles be aſcribed unto him, as he is the only Archbiſhop of the Whole Church, viz. That he is the only General of this Hoſt, the only Head of this Body, the only King of this Kingdom, the only Shepherd of this Flock, the only Houſholder of this Family, and the only Pilot of this Ship: or, that the ſaid Unities, concerning the Univerſal Kingdom of Chriſt, are not of as great validity to prove, that there ought to be one temporal King under him, to govern his Univerſal Kingdom over all the World; as are the other Unities, touching the Church, to prove, that there muſt be one Biſhop under him, to govern all the particular Churches in the World: or that, becauſe Kings, when they have occaſion to be abſent from their Kingdoms, do commonly appoint ſome Vice-Roy, to Rule their People until their return; it thereupon followeth, that Chriſt, ſupplying his corporal abſence from his Spiritual Kingdom the Church, by the comfortable preſence of the Holy Ghoſt, was

of

of neceſſity to leave one carnal Man to be his Vicar-General over his ſaid Spiritual Kingdom: or, that ſeeing our Saviour Chriſt held it expedient for his Catholick Church, that he ſhould deprive her of his corporal preſence, that ſhe might be ruled by the Holy Ghoſt; it is not to be thought great preſumption for any Man to tell us, that his corporal preſence is neceſſary for the Government of the ſaid Catholick Church, as if he meant to put the Holy Ghoſt out of poſſeſſion: or, that either the ſaid one Univerſal Kingdom of Chriſt (the King, and Creator of it) is otherwiſe viſible upon the Earth, than by the particular Kingdoms, and ſeveral kinds of Governments in it (and perhaps in a ſort, and by Repreſentation, when ſome Neighbour Kings, either in Perſon, or by their Ambaſſadours, may be met together for the good of their ſeveral Kingdoms:) or, that the ſaid one Catholick Church of Chriſt (as he is the chief Biſhop over all) is otherwiſe viſible on the Earth, than by the ſeveral, and particular Churches in it, and ſometimes by general and free Councils lawfully aſſembled: or, that it is a better

conſequent,

conſequent, that if the Catholick Church have no viſible Head, all other Biſhops, Doctors, Paſtors, and Miniſters, are needleſs; than if one ſhould ſay, becauſe there is no one King to govern all the World, therefore there is no uſe of Emperours, Kings, and Soveraign Princes, or civil Magiſtrates: or, that it doth more follow, that Chriſt ſhould have left his Faithful People in a confuſed Anarchy, except he had left St. Peter, and his Succeſſors to govern the Whole Church; than it doth, that the Whole World hath been left by him in a Confuſion, without any Government in it, in that he hath not left one Univerſal Emperour: or, that the intolerable Pride of the Biſhop of Rome, for the time ſtill being, through the advancement of himſelf, by many ſleights, ſtratagems, and falſe Miracles, over the Catholick Church, (the Temple of God) as if he were God himſelf, doth not argue him plainly to be the Man of Sin, mentioned by the Apoſtle: or, that every National Church, planted according to the Apoſtle's Platform, may not by the means, which Chriſt hath ordained, as well ſubſiſt

ſiſt of it ſelf, without one Univerſal Biſhop, as every Kingdom may do under the Government of their ſeveral Kings, without one general Monarch; He doth greatly Erre.

The End of the Second Book.

LIB. III.

CAP. I.

IN purſuing our intended Courſe through the Old Teſtament, and until the deſtruction of *Jeruſalem*, we overſlipt, and paſſed by the fulneſs of that time, wherein the Son of God (the Maker and Governour of all the World) our Lord, and Saviour *Jeſus Chriſt*, was conceived by the Holy Ghoſt, and born of the Virgin *Mary*. So as now we are to return back, and proſecute our ſaid Courſe, as we find the true grounds thereof are laid down, confirmed, and practiſed in the New Teſtament. At our Entrance into which Courſe, We confeſs our ſelves to be indeed greatly aſtoniſhed, conſidering the ſtrange impediments, and mighty ſtumbling blocks, which through long practice, and incredible Ambition, are caſt in our way [in that we find the Eſtate of that Church (which would rule over all) to be degenerated in our days, as far in effect from her primary, and Apoſtolical Inſtitution and Rules; as we have ſhewed before, the Eſtate of the *Jewiſh* Church, to have ſwerved through the like Pride and Ambition, from that excellent Condition, wherein ſhe was firſt eſtabliſhed, and afterward preſerved, and beautified, by *Moſes*, and King *David*, with the reſt of his moſt worthy and godly Succeſſors.] For except we ſhould condemn the Old Teſtament (as many ancient Hereticks have done) and thereupon overthrow all which hitherto we have built; and not that only, but ſhould furthermore, either approve of their groſs Impiety, who read the Scriptures of the New Teſtament, as if

Aug. de Hæreſ. c. 46.

they were falſified and corrupted, and by receiving and rejecting as much of them as they liſt, do prefer before them (as not containing in them all neceſſary Truth for Man's Salvation) certain obſcure and *Apocryphal* Writings: Or ſhould our ſelves impiouſly imagine, that the New Teſtament (as now we have it) was but a rough Draught, and a fit project compiled for the time by the Apoſtles, to be afterward better order'd, poliſhed, and ſupplied with certain humane Traditions and Doctrines, by ſome of their Succeſſors: We can ſee no ſufficient Warrant, or probable reaſon, why the Biſhop of *Rome*, ſhould take upon him (as he doth) ſo eminent and ſupream Authority, over all the Kingdoms and Churches in the World, to rule them, direct them, beſtow them, and chop and change them, under pretence of Religion, as he from time to time ſhall think fit: Sure we are, if the Scriptures may retain their ancient Authority, and continue to be true Rules, and principal Directors to all Apoſtolical Biſhops; that in them there will not be found any ſhadows, or ſteps, of thoſe ſo high and lofty conceits. To the proof whereof, before we addreſs our ſelves; We have thought it very expedient, for the carriage of our courſe more perſpicuouſly and clearly; to make it apparent, by what degrees and practices the Biſhops of *Rome* have proceeded in aſpiring to that Soveraignty and Greatneſs which now they have attained.

Placet eis.

John Overall, Prolocutor.

CAP.

CAP. II.

AS it was ſaid long ſince; *Religion brought forth Riches, and the Daughter devoured the Mother:* So may it very truly be ſaid in theſe days, The *Empire begat the Papacy, and the Son hath devoured his Father.* For (as we ſuppoſe, by the Effects) no ſooner did the Biſhops of *Rome*, even in the firſt times of Perſecution, get any reſt and courage; but they began to think with themſelves, That they were as able to govern all the Churches in the Empire, as the Emperours themſelves were to govern all the Kingdoms and Nations, then ſubject unto them: and that *Rome* was as fit a Seat for ſuch a Biſhop, as it was for ſo great an Emperour. Some Seeds of this Ambition began to ſprout there, when *Victor* preſumed to threaten the *Greek* Churches, concerning the Feaſt of Eaſter: although *Irenæus*, then living, did greatly diſlike it; and the Biſhops of *Aſia*, little regarding him in that behalf, ſaid, They nothing cared for ſuch his threats. And it was not, we ſuppoſe, an idle conceit of one, who writing an abſtract of the Biſhops of *Rome*, and comparing thoſe that were before *Victor*, with thoſe that followed, ſaith thus, *In his Papis abundat Spiritus; in poſterioribus maleſuada Caro: The Spirit abounded in the former Popes; but in thoſe that ſucceeded him, the ſeducing Fleſh.*

Euſeb. l. 5. c. 24. Id. lb. c. 23.

Geo. Vicelius Epit. Rom. Pontif.

Some more Light whereof, as alſo of the ſaid undermining Ambition, brake out (little above 50. Years after *Victor*) in *Cornelius*, the 22th Biſhop of *Rome*. Who notwithſtanding the great trouble he had at home with his Fellow-Counter-Pope *Novatianus*, could find ſuch leiſure (under pretence of Importunity and threatnings) as to entertain a complaint againſt St. *Cyprian*, which was preferr'd unto him by one *Felicisſimus*, a

Prieſt, ſent to *Rome* from *Fortunatus*, an Uſurping and Schiſmatical Biſhop; whom together with *Feliciſſimus*, St. *Cyprian*, with other *African* Biſhops, had lawfully excommunicated, for ſundry their lewd and ungodly actions. With which injurious courſe, St. *Cyprian* being made acquainted, and ſomewhat moved, he writ to *Cornelius* an Epiſtle, wherein he juſtifieth his Proceedings, and diſliketh thoſe of his Adverſaries. Firſt, becauſe there was a Decree amongſt them, and that alſo Equal and Juſt, That *every Man's Cauſe ſhould be there heard where the fault was committed.* Secondly, For that a Portion of the Flock was committed to ſeveral Biſhops, which every one of them was to rule and govern, being to yield an account of his actions to God. Whereupon he inferreth thus; ſaying, "It doth not "become thoſe, over whom we bear rule, to run gad-"ding about, nor by their crafty and deceitful raſh-"neſs, to break the united Concord of Biſhops; but "there to plead their Cauſe, where they may have "both accuſers and witneſs of their Crime: Unleſs "(ſaith he) the Authority of the Biſhops of *Africk*, doth "ſeem unto a few deſperate and outcaſt Perſons, to be "leſs than the Authority of other Biſhops.

It appeareth furthermore, that for the better Government of the Churches in thoſe times of Perſecution, it was thought fit, that there ſhould be 4. *Patriarchs*, who were to take upon them the Inſpection, and eſpecial charge of all the Biſhops, Prieſts, and Churches, that were ſeverally aſſigned unto them. In which diſtribution the Biſhops of *Rome* got the firſt place; it being then thought convenient to ſeat their chief Biſhops in the principal Cities of the *Romans*, and to grant unto them Authority in Cauſes Eccleſiaſtical, much reſembling the Prerogatives, which thoſe Cities had in Cauſes Temporal. Of all the *Eaſtern* Lieutenantſhips, that of *Syria* was the Chief: and therefore *Antioch*, being the Principal City of that Province, was made

Wolfgang. Lazius Comment. Reip. Rom. l. 2. Baron. t. 1. Ann. 39.

made alſo the Seat of one of the ſaid *Patriarchs*. Afterward likewiſe *Alexandria*, exceeding much in honour the City of *Antioch*, another *Patriarch* was there placed; who, according to the Dignity of that City, had the precedency of the Patriarch of *Antioch*. Whereby we judge, that the Patriarch, or Biſhop of *Rome*, had the firſt place amongſt the reſt of the Patriarchs; becauſe *Rome* was then the chiefeſt City in the World, and the Seat of the Empire. Which point is yet more manifeſt, by theſe words of the Council of *Chalcedon*: *Sedi Veteris Romæ Patres meritò dedèrunt Primatum, quòd illa Civitas aliis imperaret.* Howbeit (this Primacy, or Precedency notwithſtanding) the Biſhop of that See, before the Council of *Nice*, confirm'd by *Conſtantine* the Emperour, was little more reſpected, than any other of the *Patriarchs*: as a principal Perſon (afterward of that Rank) teſtifieth, ſaying, *Ante Concilium Nicænum ad Romanam Eccleſiam parvus habebatur reſpectus*: *Before the Council of* Nice *there was little reſpect born to the Church of* Rome: Although, we doubt not by the premiſes, but that the Biſhops thereof endeavour'd what they could to equal the Primacy of that Patriarchſhip, to the honour and dignity of that Imperial City; as by their ſubſequent practices it will more plainly appear. Æneas Sylv. Ep. 288.

Placet eis.

John Overall.

CAP.

CAP. III.

Conſtantine the Emperour having received the Goſpel, did in his Zeal greatly advance the Dignity of the Biſhops of *Rome*, by endowing of that Biſhoprick with great Honour and temporal Poſſeſſions. Beſides, (whether it grew from the Cunning of thoſe Biſhops, and their eſpecial Inſtruments, or through the Zeal of the People, or by both thoſe Means) it is apparent, that within ſome 47. Years after *Conſtantine*'s Death, that Biſhoprick was grown to ſo great Wealth, as when it was void, many Troubles, Garboiles, and Contentions aroſe for the obtaining of it. After the Death of *Liberius*, the ſecond Biſhop after *Conſtantine*, ſuch were the Tumults in *Rome* betwixt *Damaſus* and *Urſinus* in ſtriving for that Place, as there were found in the Church of *Sicininus*, ſlain on both ſides in one day 137. Perſons, and great Labour was taken before the People could be appeas'd. "Whereat (ſaith "the Writer of that Hiſtory) I do not marvel, and that "Men ſhould be deſirous of that Preferment: conſide-"ring, that when they have got it, they may ever af-"terward be ſecure; they are ſo enriched with the Ob-"lations of Matrons; they ride abroad in their Coaches "ſo curiouſly attir'd, and in their Diet are ſo delicate "and profuſe; *Ut eorum Convivia Regales ſuperent Men-"ſas, as their Feaſts exceed the Fare of Kings.* Inſomuch as a deſperate Heathen Man was accuſtomed, in ſcorn to *Damaſus*, after he had gotten the Victory againſt his Adverſary, to caſt out theſe Words *Facite me Romanæ Urbis Epiſcopum, & ero protinus Chriſtianus, make me Biſhop of Rome, and I will preſently become a Chriſtian.* Which alluring Plenty and Delicacy being added to the Primacy of that Place, and to the aſpiring Humours

Ammian. Marcellinus l. 27. Alphonſ. Chiccon. in vit. Damaſ.

Hieron. ad Pammach.

Humours of thoſe Biſhops; their Ambition began to ſhew it ſelf daily more and more. Inſomuch as they hardly endured that any of the other *Patriarchs* ſhould have any extraordinary Reputation, being ever moſt jealous of their own. The Fathers of the *Greek* Church, met together in the General Council at *Conſtantinople* about 40. Years after the Death of *Conſtantine*, finding themſelves grieved (of likelyhood) with the Proceedings of the Biſhops of *Rome*; and that the Biſhops of *Conſtantinople*, were not ſo much regarded in *Rome*, as they ought to have been, (*Conſtantinople* being then the chief Seat of the Empire) did define with one Conſent, "That "as Cauſes did ariſe in any Province, the ſame ſhould "be determined in the Council of the ſame Province. And furthermore, they made this Canon; *Conſtantinopolitanæ Civitatis Epiſcopum habere oportet Primatûs honorem poſt Romanum Pontificem; propterea quòd ſit Nova Roma.* With theſe Proceedings, the Biſhops of *Rome* were afterwards (as one noteth) much diſcontented; as fearing (we ſuppoſe) leſt by theſe Beginnings New *Rome* might in time more prejudice old *Rome*, than they could well brook or endure. But that all Cauſes ſhould be tried in the Provinces, where they did ariſe, it was no marvel, though they diſliked it. Therefore to meet with that Inconvenience (as they might) after ſome diſtance of time, one *Apiarius* being excommunicated in *Africk*, and thereupon appealing to *Rome*, *Zoſimus* the Biſhop there, did very readily embrace his Cauſe, and without hearing of the other ſide, pronounced him innocent, and ſo abſolved him. Which Fact of his was afterward approved by *Boniface* the firſt, and *Cæleſtinus* the firſt; pretending, as it ſeemeth, that as in all Civil Cauſes for theſe *Weſtern* parts, there lay Appeals to the City of *Rome*; ſo in all Eccleſiaſtical Cauſes, when Men received (as they thought) Injury under any of the Patriarchs or other Biſhops, they might, if they would, appeal to the Biſhop of that See. And to juſti-

Tripart. Hiſt. l. 9. c. 13. Conc. Conſtant. 1. Can. 1.

Annot. in cap 5. Concil. C. P. edit. Venetiis, 1585. Surius in Concil. Chalced. Can. 28.

fie

ſie that their ambitious Challenge, they forged a Canon of the Council of *Nice*, as it was directly proved in the *African* Council, holden at *Hippo*, about the Year 423. Whereupon the Biſhops of the ſaid Council (in which number St. *Auguſtin* was one) perceiving what the Biſhops of *Rome* meant by that ſleight, *viz.* that if once they might obtain a Power to receive Appeals from all the Churches within the Empire, they would ſhortly after grow to challenge ſome Univerſal Authority over all the ſaid Churches: did, to prevent the ſame, make two Decrees; "That if any Clergyman would appeal "from their Biſhops, they ſhould not appeal but to the "*African* Councils, or to the Primates of their Province: "adding this Penalty, That if any did appeal to the "tranſmarine Parts, *à nullo intra Africam in Communionem ſuſcipiatur*. And their ſecond Decree is thus ſet down by *Gratian*, *Primæ ſedis Epiſcopus non appelletur Princeps Sacerdotum, vel ſummus Sacerdos, aut aliquid hujuſmodi*; *Sed tantùm primæ ſedis Epiſcopus: Univerſalis autem, nec etiam Romanus Pontifex appelletur*. It is ſtrange to conſider, how the Biſhops of *Rome* were vexed with this Council; and how from time to time they ſought to diſcredit it: as alſo what Shifts and Devices their late Proctors have found out to the ſame Purpoſe; but all in vain: For the Truth of that whole Action is ſo manifeſt, as it cannot be ſuppreſſed by any ſuch Shifts or Practices whatſoever.

Concil. Afric. per Surium. cap. 101.

Conc. Afric. Can. 92.

Diſtinct. 99. primæ.

Præfat. in Con. Afric. vel Carthag. 6. in Con. editis Venetiis. 1585. Sander. de Viſib. Monarch. l. 7. Turrian. l. 3. pro Epiſtolis Pontif.

Placet eis.

John Overall.

CAP.

CAP. IV.

ALthough the ſaid Council of *Africk* troubled the Biſhops of *Rome*, as is abovementioned: Yet, ſhortly after, ſome other new Occaſions happen'd, which ſtung them more ſharply. For about the Year 451. when the City of *Conſtantinople* was grown to be in very great Honour; it ſeem'd good to the Fathers of the *Greek* Church, and others aſſembled in the General Council, holden at *Chalcedon*, to make this Canon following, "The ancient Fathers did juſtly grant Privi- "ledges to the Throne of *Old Rome*, becauſe that City "bare then the chief ſway: and with the ſame Reaſon "150. godly Biſhops being moved, did grant equal Pri- "viledges to the Throne of *New Rome*, rightly judg- "ing, that the City of *Conſtantinople*, which was then "honoured with the Empire and Senate, ſhould enjoy "equal Priviledges with *Old Rome*; and, that in matters "Eccleſiaſtical, ſhe ought to be extolled and magnified as "well as *Rome*, being the next after her. Againſt this Canon Pope *Leo* ſtormed exceedingly; and the whole Council it ſelf, in reſpect of the ſaid Canon, is of later Years ſought to be diſcredited.

Concil. Chalced. per Surium Can. 28.

Surius in Can. 28. Concil. Chalced.

But the great and main quarrel betwixt *New Rome* and *Old Rome*, began about the Year 586. when *John* the Patriarch of *Conſtantinople*, not contenting himſelf to have equal Priviledges with the Biſhops of *Rome*, would needs be accounted the *Univerſal Biſhop*. Which Challenge did the rather move the Biſhops of *Rome*, becauſe they found, that *Mauricius* the Emperour inclined greatly to his deſire. Whereupon *Pelagius* the ſecond, and after him *Gregorius* the firſt, as fearing the Iſſue that might enſue of that Contention, to the great prejudice of the Church of *Rome*; they blew ſucceſſively

both of them a hafty Retreat, and pretended very earneſtly, that it was utterly unlawful for any Biſhop to ſeek ſo great an Authority over all other Biſhops and Churches. And firſt *Pelagius*, oppoſing himſelf againſt the ſaid *John*, Patriarch of *Conſtantinople*, wrote thus to certain Biſhops: *Let none of the Patriarchs ever uſe this ſo prophane a word: For if the chief Patriarch be called Univerſal, the name of the other Patriarchs is derogated from them: but far be it from the mind of every faithful Man, ſo much as to have a Will to challenge that to himſelf, whereby he may ſeem, in any reſpect, how little ſoever, to diminiſh the honour of the reſt of his Brethren.* 1 Epiſt. Pelag. 2. Tom. 2. Concil.

But *Gregory* in this point exceedeth. He telleth *Mauricius* the Emperour, and others, in ſundry of his Epiſtles, *That it is againſt the Statutes of the Goſpel, for any Man to take upon him to be called Univerſal Biſhop: That no Biſhop of* Rome *did ever admit of that name of ſingularity, and profane Title. That* John, *his endeavour therein, was an Argument, that the times of Antichriſt drew near: That the King of Pride was at hand, and that an Army of Prieſts was prepared for him:* and thus he concludeth, *I confidently affirm, that whoſoever calleth himſelf Univerſal Biſhop, or deſireth ſo to be called, he doth in his Pride make way for Antichriſt.* After *Gregory* ſucceeded *Sabinianus*: who had ſo hard a conceit of *Gregory*, his Predeceſſor, that he was purpoſed to have burnt his Books, rather (as we ſuppoſe) becauſe he had written ſo much againſt the Title of Univerſal Biſhop, than for either of the Conjectures, which *Platina* mentioneth. But the Iſſue of the ſaid Contention was this: *Mauricius* the Emperour being ſlain by *Phocas*, his Servant, and *Phocas* himſelf having gotten the Empire; *Boniface* the third prevail'd ſo far with him, after much and great Oppoſition, as the Emperour gave Order, that the Church of *Rome* ſhould be called, and accounted, *Caput omnium Eccleſiarum*. Which another Man of great account amongſt them in theſe days, reporteth after this

Greg. l 4. Epiſt. 32. Ibid. Ep. 36. 38.

Ibid. Ep. 34.

Ibid. Ep. 38.

Id. l. 6. Ep. 30. ad Mauricium.

Plat. in vit. Sabia. 1.

Plat de Boniface. 3.

Genebr. Chronol. de Boniface. 3.

this ſort. *The Contention betwixt the Patriarch of* Conſtantinople, *and the Biſhop of* Rome; *for the Primacy was again determined by* Phocas *the Emperour, pronouncing out of the old Councils and Fathers, that the Church of* Rome *ſhould be the Head of all Churches.* For his [Again] he might well have left it out; as alſo his Phraſes of *Councils* and *Fathers*; and therefore we prefer in this point *Platina* before him; who making neither *mention* of *Councils*, nor *Fathers*, dealeth more truly, and ſaith, That the Church of *Conſtantinople ſibi vendicare conabatur*, that place, which *Boniface* obtained from the Emperour *Phocas*: and that the ſame was obtained upon theſe grounds, *viz. That whereas the Biſhop of* Conſtantinople *inſiſted, eò loci primam ſedem eſſe debere, ubi Imperii Caput eſſet*; *It is anſwered by the Biſhop of* Rome, *and his Agents, that* Conſtantinople *was but a Colony, deduced out of the City of* Rome; *and therefore, that the City of* Rome *ought ſtill to be accounted Caput Imperii: That the Grecians themſelves, in their Letters, termed their Prince the Emperour of the Romans; and that the Citizens of* Conſtantinople, *were called not Grecians, but Romans.* Indeed *Platina* further ſaith (being peradventure of our mind) that he will omit, how the Keys of the Kingdom of Heaven were given to St. *Peter*, and ſo to the Roman Biſhops, his Succeſſors, and not to the Biſhops of *Conſtantinople*: and we likewiſe, following his Example, as a thing impertinent to our purpoſe, will here omit the ſame. Only we do obſerve, that the contention betwixt the Biſhop of *Rome*, and the Biſhop of *Conſtantinople*, was *de Primatu*; and that the Biſhop of *Rome* obtain'd that place by *Phocas* his means, which the Biſhop of *Conſtantinople* did challenge to himſelf. Whereupon we offer to Mens Conſiderations, theſe two Arguments. Whoſoever taketh upon him that Primacy, or place in the Church, which *John*, Biſhop of *Conſtantinople*, did challenge to himſelf, is the forerunner of *Antichriſt*: but

Plat. in Bonifac. 3.

the Biſhops of *Rome* do take upon them that Primacy and place: *Ergo.* Again; Thoſe Prieſts, which do adhere unto him, that taketh upon him that place and Primacy, which *John*, the Biſhop of *Conſtantinople* did challenge to himſelf, are an Hoſt prepared for the King of Pride: but all the Prieſts, that do adhere to the Biſhop of *Rome*, do adhere unto him, that taketh upon him that Primacy and place, which *John*, the Biſhop of *Conſtantinople*, did challenge to himſelf: *Ergo.* But our purpoſe is not to diſpute: only this we add, that till this time, that the Biſhop of *Rome* had prevailed ſo far with *Phocas*, as is aforementioned, his Predeceſſors, notwithſtanding their great Authority, after *Conſtantine*'s Reign and favour with the Emperours ſucceeding, they behaved themſelves dutifully toward them, and acknowledged them to be their Lords and Maſters. But afterward, in ſhort time, they left thoſe Phraſes, and began to call the Emperours their Sons. To which alteration, a very worthy Man taking exception; he is anſwered by another of many good parts (it muſt be confeſſed) after this ſort. St. *Gregory* might call *Mauricius* his Lord, either of Courteſie, or of Cuſtom; and yet our holy Father, *Pius* the Fourth, ſhall not be bound to do the like; in conſideration, that the Cuſtom hath long ſince been diſcontinued.

Innocent. 3. Epiſc. Atinacenſi in l. 5. Decret. Conſtitut.

Biſhop *Jewel*'s Defence of his Apol. Part 4. Dr. *Harding* ibid.

Placet eis.

Jo. Overall.

CAP.

CAP. V.

ALthough when the Biſhops of *Rome*, after much oppoſition, had obtain'd their deſires for their Primacy beforementioned, they might well enough (as we ſuppoſe) have been contented: Yet foraſmuch as ſtill they remain'd in greater ſubjection to the Emperours, than they thought was agreeable with their greatneſs, their aſpiring mind reſted not there; but began ſhortly after to caſt about, how they might in their places be independent and abſolute. For the compaſſing whereof they took hold of every occaſion, that might ſerve, or be wreſted, and drawn to that purpoſe. At the firſt receiving of the Goſpel, Men are ever, for the moſt part, very zealous, and great Favourers of the Miniſtry. In the Apoſtles times they *ſold their lands and poſſeſſions, and laid the price of them at the Apoſtles feet.* Act. 4. 34. St. *Paul* was received by the *Galatians*, as *an Angel of God*; yea, as *Jeſus Chriſt*: and ſuch was their love toward him, that to *have done him good they would have plucked out their Eyes, and given them unto him.* Gal. 4. 14, 15. When the Emperours of *Rome* became Chriſtians, they did exceed in this behalf; eſpecially towards the Biſhops of that See: beſtowing upon them very great riches and ample poſſeſſions. Of all which zealous Diſpoſitions, benefits and favours they ever made, above all other Biſhops, their greateſt advantage, by imploying the ſame to the advancement of their greatneſs. Wherein they were furthermore very much helped, and further'd by the Authority which the Emperours gave unto them in temporal Cauſes: holding them for their Gravity, Learning and Diſcretion very meet, and fit Perſons in their own abſence from *Rome*, to do them that way very great ſervice.

Beſides,

Beſides, if we ſhall deal ſincerely and truly (as we hold our ſelves always bound, and more ſtrictly in a cauſe of this Importance ;) we muſt needs confeſs, that it hath been the manner of Divines, from the Apoſtles times almoſt, to magnify and extol the worthineſs and excellency of their own calling : which was a very commendable and neceſſary courſe in many (the ordinary contempt of the Miniſtry conſider'd) and had been ſo in all of them, if they had not therewith depreſſed too much the Dignity and preheminence of Kings and Princes. Compariſons in ſuch Caſes were ever worthily held to be odious. Biſhops and Prieſts, might without any juſt reprehenſion, have been reſembled to Gold, to the Sun, and to what elſe is excellent; without comparing the higheſt Magiſtrates, under God, in reſpect of themſelves, to the Moon, to Lead, and to ſome other things of ſuch like baſe Eſtimation. And we doubt not, but that they would have refrain'd from ſuch Compariſons, if they could have foreſeen, how the Biſhops of *Rome* would to the diſgrace and diſhonour of civil Authority, have wreſted and perverted them : notwithſtanding, that their Inferences thereupon have ever had more ſhew and probability, than ſubſtance and truth ; except we ſhall ſay, that the Callings of Schoolmaſters and Phyſicians, are in Dignity to be preferr'd before all other Temporal Callings, becauſe the end of the one is the inſtructing of Mens underſtandings, and of the other, Health; which either are, or ought to be, both of them in their kinds, of greater Eſtimation, than any other things whatſoever.

We ſhall not need to trouble our ſelves with the citing of any Authorities, to prove how eagerly the Biſhops of *Rome* (eſpecially after *Boniface* the Third had obtained of *Phocas* the ſaid Supremacy) have preſſed the ſame Compariſons; It is ſo evident, both in their own Writings, and likewiſe generally in all their Treatiſes,

tiſes, who from time to time, have laboured with all their force and might, to advance, above all other Authority upon Earth, the Soveraignty of that See.

Placet eis.

John Overall.

CAP. VI.

ALbeit the former occaſions (as they were handled) and particularly the device laſt before ſpecified, wrought very much in the hearts of the ſimpler ſort, to the debaſing of the Imperial and Regal Authority, in reſpect of the Spiritual; and that it was therefore proſecuted and amplified, with all the skill and rhetorick that could be: Yet there was another matter, which troubled the Biſhops of *Rome* exceedingly, and never gave them reſt until they had prevailed in it; as if without it they had gained little by their *Primacy*. It ſeemeth, that *Conſtantine* the Great, when he left *Rome*, notwithſtanding his eſpecial benefits and favours to the Biſhops of that See, did in his wiſdom think it fit, that none ſhould be advanced to that Biſhoprick without the Emperour's conſent. For the better manifeſtation whereof, it is to be obſerved, that whilſt the Biſhops of *Rome* were labouring ſo earneſtly for their Supremacy, till *Phocas*'s time, the City of *Rome* had been four times ſurpriſed by divers barbarous Nations, *An.* 413. by *Alaricus*, the ſecond King of the *Goths*, *Innocentius* the Firſt being then Biſhop, *An.* 457. by *Genſericus*, the Leader of the *Vandalls*, *Leo* the Firſt being then Biſhop, *An.* 470. or thereabouts, by *Odoacer*, *Simplicius* being then Biſhop, *An.* 493. or thereabouts, by *Theodoricus*, and the *Eaſt Goths*, *Gelaſius* the Firſt being then Biſhop; and was again, by *Beliſarius*, the

Genebr. Chronol.

the Captain of *Juſtinian* the Emperour, recover'd out of their hands, about the year 537. *Sylverius* being then Biſhop. By all which attempts of the ſaid barbarous Nations, although the Empire received great detriment; yet the Biſhops of *Rome* had leiſure to contend for Superiority; becauſe the ſaid barbarous Nations, being Chriſtians, and very ſuperſtitious, did ſometimes greatly honour them, and rather admired their Pomp and State, than ſought any ways to impeach it. Which cauſed, as it ſeemeth, that the Biſhops of *Rome*, at the laſt, began to favour them more than they did their Emperours. Inſomuch, as *An.* 536. the ſaid *Sylverius* obtained that Biſhopriek (as one noteth) *Theodohato Gothorum Rege jubente; cùm antèa non Regum, ſed Imperatorum autoritas ſoleret intervenire*: *by the Commandment of* Theodohatus, *whereas before, in the choice of the Biſhops of* Rome, *the Authority of the Emperours, and not of thoſe Kings, had been uſually obtained.* Whereupon when *Beliſarius* had recovered the City from the *Goths*, and was inform'd by certain ſworn Witneſſes, that the ſaid *Sylverius* was plotting, how he might render it again unto the *Goths*; he the ſaid *Beliſarius* removed him from that See, and placed *Vigilius* in his room. Whereof the Emperour being advertiſed, did approve greatly that which *Beliſarius* had done; and took a ſtrict Order with *Vigilius*, that no Biſhop of *Rome* ſhould thenceforward be conſecrated, until the Emperour had approved of him, and confirmed his Election: So as thereby the Emperours, (having then their Reſidence at *Conſtantinople*) might be always aſſured of the Qualities and Diſpoſitions of the new Biſhops, whoſe Authority then began to be great: Leſt otherwiſe ſome factious Perſon, or Enemy of the Emperours, being advanced to that See, the City of *Rome*, and *Italy* it ſelf, might perhaps by his means, revolt from the Eaſt Empire; as a great Friend to *Rome* hath very well obſerved: Who furthermore addeth thereunto,

Alphonſ. Ciacc. de vit. & Geſt. Roman. in vit. Sylverii.

Id. ibid. ex Anaſtaſ. Procop. de bell. Goth. l. 1. Evagr. l. 4. c. 18.

Onuphr. in vit. Pelagii 11.

unto, that this Cuſtom did afterward continue, until the time of *Benedict* the Second, that is, for 150. years: in which ſpace *Gregory* the Great, and *Boniface* the Third (who had prevail'd with *Phocas* for the Supremacy of *Rome*) and 18 Biſhops more ſucceſſively enjoyed that Biſhoprick. Onuph. ubi ſupra.

It was but touched before, how in the time of *Sylverius* the Authority of the Biſhops of *Rome* was grown great; whilſt by the Incurſions of the ſaid Barbarous Nations into *Italy*, the Power of the Emperours in this Weſt part of the world was greatly decayed. And although *Juſtinian* the Emperour recovered in ſome good ſort the former Eſtate of the Empire, in theſe Parts: Yet not many Years after the *Lombards* ſetting Foot into *Italy* did greatly impair the ſame. But the utter ruin of it did principally proceed (for ought we find to the contrary) from the Biſhops of *Rome*. For when about the Year 686. the Emperour *Conſtantine* the Fourth, greatly favouring *Benedict* the Second, gave the Clergy and People of *Rome* licence to chooſe and admit from that time forward their Biſhops, without any further expectation of the Emperour's Authority to approve and confirm the ſame (little remembring the Wiſdom and Providence of *Juſtinian*) they, the ſaid Biſhops, grew to great Preſumption and Boldneſs againſt their ſucceeding Emperours; until by their means, *Rome*, *Italy*, and the *Weſtern* Parts of the Empire were utterly cut off from the *Eaſt* Empire: which *Juſtinian*, and his Succeſſors by keeping the Biſhops of *Rome* in ſome due Subjection, through their Authority in their Preferments to that See, did ſeek to have prevented. No ſooner had the ſame Emperour given the Biſhops of *Rome* this Immunity, and Freedom; but, to omit what dangerous Quarrels aroſe amongſt the Citizens of *Rome* in the choice of their Biſhops, ſcarce 20. Years were paſſed, before they began to inſult greatly over the Emperours. It is noted for a great Commendation Platin. in vitâ Benedict. 2.

mendation in Pope *Conſtantine* the firſt, becauſe he was the firſt that durſt take upon him, openly to reſiſt *Philippicus*, the next Emperour after the ſaid *Juſtinian, in Os, to his Face.* But the Oppoſition which *Gregory* the ſecond made againſt *Leo* the third (the next but one to the ſaid *Philippicus)* is indeed very memorable. He proceeded ſo far againſt him, for giving Commandment throughout all his Empire, that, for the avoiding of Idolatry, Images ſhould be removed out of all Churches; as by his Letters ſent abroad, far and near, he procured ſuch paſſing hatred againſt *Leo*, eſpecially amongſt the *Italians*, as they brake out in divers places into open Rebellion. Wherein they went ſo far, that every City and Town rejected the Magiſtrates appointed by the Emperour's Authority, and created Magiſtrates of their own, whom they called *Dukes*; entring into a courſe to have abrogated the Empire of *Conſtantinople*, and to have ſet a new Emperour in *Italy*. From which Courſe, although the *Pope* diſſwaded them, as diſliking (we ſuppoſe) to have an Emperour ſo near him: Yet he took ſuch Order, as both *Rome*, and the reſt of the *Italians* withdrew, from that time forward, their Cuſtoms, and Tributes, which had, before times, been paid to the Emperour: And their Rebellion ſo increaſed every day againſt him, that the Romans forſook him, and ſubmitted themſelves, by an Oath, to the ſaid *Gregory* the ſecond, to be order'd and govern'd by him in all things. Whereby, *Rome*, and the *Dukedom* thereof, was violently taken from the Emperour of *Conſtantinople*, and beſtow'd upon the Biſhop of *Rome*. In reſpect of which moſt irreligious and un-biſhop-like Proceedings, the Patrons of that See do greatly commend him. One of them ſaith, "That the Biſhops of *Rome* "are either beholding to him, or to none, for their Prin-"cipality. For (as he in the ſame Place further affirm-"eth) he made his Succeſſours great Princes: the Be-"ginning whereof was hard, the Progreſs more eaſy, "and

Onuphr. in vitâ Conſtantin. 1.

Sabellicus Ennead. 8. l. 7.

Blondus Decad. 1. l. 10.

Papir. Maſſon. l. 3. in vit. Greg. 2.

Blondus ibid.

Alphonſ. Ciaccon. in vit. Gregor. 2.

Papir. Maſſon. in vit. Gregor. 2.

" and the Event proſperous and happy: *Tantæ molis e-*
" *rat Romanam condere Gentem; It was a matter of ſo*
" *great difficulty to erect the Papacy.* Indeed it is behoveful for them to meaſure the *Pope*'s dealings, by their Succeſs and Events; for otherwiſe, they were in themſelves very abominable: Every *Pope* growing ſtill one more inſolent than another, as appeared by the practices of *Gregory* the Third, perſiſting in his Predeceſſors ſteps, againſt the ſaid Emperour; and of *Stephen* the Second, againſt *Conſtantine* the Son of *Leo*.

Now whilſt theſe famous Popes were playing their parts on the one ſide (as we have ſhewed) againſt the Emperour, to withdraw the hearts of the *Italians* from him: the *Saracens* were as buſy againſt him on the other ſide. Which might have moved their Holineſs (if they had had the fear of God before their Eyes) rather to have procured ſome Aſſiſtance from the *Italians* to the Emperour, in a Caſe of that Nature, than to have drawn his own Subjects from him. But their courſe was bent another way. For the *Lombards* beginning to trouble *Rome*, and they being aſham'd to crave Aid from the ſaid Emperour, whom they had ſo abuſed: they left their own Soveraigns, under pretence, that in regard of their Wars with the *Saracens*, they were not able to aſſiſt them; and procured aſſiſtance from *France*: Firſt by *Carolus Martellus*, and then by *Pepin* his Son: the ſaid *Stephen* the Second, having bound the ſaid *Pepin* (as it ſeemeth) by an Oath, that if he overcame the *Lombards*, all that appertained to the Exarchate of *Ravenna*, which had lately been the Emperours, might be annexed to the Biſhoprick of *Rome*: which was afterward, by him, performed accordingly. Platin. in vit. Steph. 2. Alphonſ. Ciaccon. in vit. Steph. 3.

Suitable hereunto were the proceedings of Pope *Adrian* the Firſt. Who being again troubled with the *Lombards*, obtain'd help from *Carolus Magnus*; by whoſe coming into *Italy*, the *Lombards* were ſhortly ſubdued, Marianus Scotus. Hermanus Contractus. Plat. in Adrian. 1.

ſubdued, and the *Pope's* Eſtate greatly advanced; but the *Emperour's* was in effect utterly overthrown, concerning his Intereſt and Authority, which he had before in thoſe Parts. For the ſaid *Carolus* having vanquiſhed the *Lombards*, and none elſe there being able to reſiſt him, he cauſed the ſaid *Pope* to Anoint his Son *Pepin* King of *Italy*, and ſo returned into *France*. But about Four Years after, *Leo* the Third being *Pope*, and afterward faln into ſo great Hatred amongſt the *Romans*, as he hardly eſcaped them with his Life: He the ſaid *Leo* uſed ſuch means, as that he brought the ſaid *Charles* again to *Rome*; before whom *Leo* purged himſelf by his Oath from thoſe Accuſations, wherewith the *Romans* charged him. In Requital whereof, and the rather, becauſe at that time *Irene* the Empreſs, and Wife of *Leo* the Fourth, Raign'd at *Conſtantinople* after her Huſband's Death, (which the *Romans* diſliked;) the ſaid *Charles* was in *Rome* created *Emperour* over the *Weſtern Parts*, which belonged before to the ancient *Empire*. Touching which Point, an ancient *Hiſtoriographer* writeth in this ſort: *The* Romans, *who were in Heart long before faln from the Emperour of* Conſtantinople, *taking this occaſion and opportunity, that a Woman had gotten the Dominion over them, did with one general Conſent proclaim King* Charles *for their Emperour, and Crowning him by the Hands of* Leo *the Third, Saluted him as* Cæſar *and Emperour of* Rome. And this was the fruit of the Exemption which was granted to the Biſhops of *Rome*, by the Emperour *Conſtantine* the Fourth, for their Preferment to that *See*, without the Emperour's Approbation; *Rome* and *Italy* are cut off from the ancient Empire, a new Empire is erected by the Practices and Treacheries principally of the Biſhops of *Rome*, it being in a ſort neceſſary, that ſo notable a Treaſon againſt the ſaid ancient Empire, ſhould be eſpecially effected by ſuch notorious Inſtruments.

Sigibert. Ann. 781.

Otho Friſing. lib. 5. cap. 28.

Sigibert. Ann. 800.

Otho Friſing. lib. 5. cap. 30.

Platin. in Leon. 3.

Sigibert. Ann. 801.

Placet eis. JO. OVERALL.

CAP.

CAP. VII.

CHARLES *the Great* having poſſeſſed himſelf *Jure Belli* of the greateſt part of *Italy*, and made his Son King thereof, although he beſtowed much upon the *Church* of *Rome*, and uſed *Pope Urban* very honourably; yet, he being a wiſe and a very provident Prince, could not be ignorant how inſolently the Biſhops of *Rome* had behaved themſelves toward their former Emperours; and how traiterouſly they had long ſought to make them odious in *Italy*, after they had gotten themſelves to be releaſed from the Emperour's Authority in their Advancement to that *See*. That he might therefore prevent the like dangers for the time to come, and ſecure both himſelf and his Poſterity, in that behalf; He ſo uſed the matter with the ſaid *Urban*, as he brought the *Popes* to their former Subjection. The Relation whereof is thus recorded by a principal Upholder of that *See*. Carolus *being returned to* Rome (ſaith he) *appointed a Synod there with Pope* Adrian *in the Patriarchal Palace of* Lateran: *Which Synod was Celebrated by One hundred and fifty three religious Biſhops and Abbots. At what time* Adrian *the Pope, with the whole Synod, deliver'd or yielded to* Charles's *Intereſt and Power of chooſing the Biſhop of* Rome, *and of ordering the* Apoſtolical See. *Moreover, He the ſaid* Adrian *defined, that all the Archbiſhops and Biſhops through all particular* Provinces *ſhould receive from the ſaid* Charles *their Inveſtiture; and that none ſhould be Conſecrated by any, except he were firſt commended, and inveſted Biſhop by the King, under pain of Excommunication.* Diſtinct. 63. Adrianus.

Howbeit, when *Charles* being dead, his Son *Ludovicus* was (as it ſeemeth) ſo wrought upon through the ſoftneſs of his Nature, as he was contented, that the Platin. in vit. Paſchal. 1.

Romans

Romans according to their own Judgment, ſhould Create and Conſecrate their new Biſhop, ſo it were done without Tumult, or Bribery; always provided, that the new Biſhop ſhould advertiſe him by his Legats, as touching his Conſecration, and conclude a Peace with him; Or, as another ſaith, That Legats ſhould be directed unto the Emperour, and to his Succeſſors Kings of *France*, to make a League of Friendſhip, Love and Peace betwixt them, and the Biſhops of that *See*. With this Order, though it tended much to the prejudice of the Empire, the Biſhops of *Rome* were not long ſatisfied, as brooking no ſhew of any Superiority over them, but were ſtill ſhifting, as they might, to caſt off likewiſe that Yoak: Which *Otho* the Firſt well perceiving, when he came to the Empire, ſought to reform (as knowing how dangerous their ambitious Humours were to his Eſtate) by cauſing *Leo* the Eighth, with all the Clergy and people of *Rome*, to decree in a *Synod* about the Year 964. "That he (the Emperour) and "his Succeſſors, ſhould have the power of Ordaining "the Biſhops of *Rome*; that if any ſhould attempt any "thing againſt this Rule, he ſhould be ſubject to Ex-"communication; and that if he repented not, then "he ſhould be puniſhed with irrevocable Baniſhment, "or be put to Death. Afterward, alſo about the Year 1046. *Henry* the Third, finding thoſe Biſhops ſtill to perſiſt in their ſaid aſpiring Courſe of exempting themſelves from the Emperour's Authority, and that thereby there grew divers *Schiſms* and *Quarrels* in their *Elections*; he held a Council at *Sutrium*, not far from *Rome*, wherein it was determined, that the *Romans* ſhould no more intermeddle with the Choice of their Biſhops; but that the ſame ſhould always be referred to the *Emperour*. At what time alſo, the *Emperour* made the *Romans* to ſwear, that from thence-forward they would neither Chooſe, nor Conſecrate any *Pope*, but ſuch a One as he ſhould tender unto them.

Alphonſ. Ciaccon. in vit. Paſchal. 1.

Diſtinct. 63. Ego Ludovicus,

Diſtinct. 63. In Synodo.

Sigebert.

Genebr. Chronol.

By

By theſe and ſuch like other means, from the time of *Charles the Great* hitherto, for about the ſpace of 236 Years, the Emperours kept the Biſhops of *Rome* in ſome reaſonable good Obedience towards them; but not without their own great trouble, and much kicking and repining by thoſe Biſhops at it, as growing daily worſe and worſe: Inſomuch, as there being Sixty of them, if not more, who ſucceeded in that *See*, within the compaſs of the Years before-mention'd; about Fifty of them did ſo degenerate from the Vertues of their Predeceſſors (as a great Friend in his time to the *Papacy*, reporteth;) That they rather deſerv'd to be termed *Apotactaci*, *Apoſtaticive potiùs quàm Apoſtolici*; *Unruly, or Runnegates, than Apoſtolical Biſhops*. The laſt of which number was *Leo* the Ninth, who within five or ſix years after the ſaid Council of *Sutrium*, renounced the Emperour's Favour, whereby he was prefer'd to the *Papacy*, being perſwaded by one *Hildebrand*, That it was unlawful *per manum Laicam*, to take upon him that Government, and was thereupon again choſen and admitted *Pope* by the *Romans*, contrary to their former Oath, and to the Decree of the ſaid Council. This *Hildebrand* being a man both of a great Wit and Courage, and having an Eye himſelf unto the *Papacy*, made his way in that behalf, by thruſting five or ſix Biſhops ſucceſſively into Oppoſition againſt the Emperour; of purpoſe, that if it were his Fortune to come to that Place, he might find the Ice broken by them to his own Rebellion, and moſt traiterous Deſignments. The ſaid *Leo* became a Warriour and General of the Field againſt ſome troubleſom Perſons in *Italy*, called *Normans*, by *Hildebrand*'s means (as it ſeemeth) *Cujus Conſiliis, & nutu Pontificatûs munus perpetuò adminiſtravit*. The like Sway he alſo bare with Pope *Nicholas* the Second, who made him *Archdeacon* of *Rome*, in requital for his helping of him to the *Popedom*; and by whoſe Advice the ſaid *Nicholas* held a Council in the

Genebr. Chronol. Sæculo 10.

Otho Friſing. lib. 6. cap. 33. Plat. in Leon. 9.

Alphonſ. Ciaccon. in vit. Leon. 9.

Alphonſ. Ciaccon. in vit. Nicol. 2. Genebr. Chronol.

the Church of *Lateran*, wherein it was Ordain'd, *That from thenceforth the Biſhops of* Rome *ſhould be choſen by the Cardinals, with Approbation of the Clergy and People of Rome.* Alſo the ſaid *Hildebrand* oppoſed himſelf againſt the *Emperour*, and prevail'd therein for *Alexander* the Second; the *Emperour* having appointed *Honorius* the Second to that Place: Which *Alexander* ſo advanced, made a Decree, *That no man ſhould in time to come receive any Eccleſiaſtical Living or Benefice from a Layman, becauſe it was then called* Symony *ſo to do.* And thus theſe *Popes* by *Hildebrand*'s Inſtigation decreed, and did what they liſt, to the great prejudice of the *Emperour*, and of his Authority; the ſame being now, in reſpect of former times, almoſt at the laſt caſt.

Alphonſ. Ciaccon. in vit. Alexand. 2.

Genebr. Chronol.

Placet eis.

John Overall.

CAP.

CAP. VIII.

IT was great Policy in the *Emperours* (as we have ſhewed) to do what they could for the Maintenance of their Authority in placing of the Biſhops of *Rome*, and in beſtowing of other Biſhopricks and Abbacies within their Dominions: But ſuch was the Ignorance, Hypocriſie and Superſtition of thoſe Times, ſo far ſpread by the inferiour Biſhops and Prieſts, and ſo rooted every where in men's Hearts by the Biſhops of that *See*, under colour of Religion, and of their pretended Supremacy, derived by them from St. *Peter*, as they feared not to attempt any thing againſt any whoſoever, ſo the ſame might tend to the Advancement of their own Authority. Again, it was a great Overſight in *Charles the Great*, conſidering his Wiſdom, and that he well knew the proud and aſpiring Minds of thoſe Biſhops, that after his own Coronation at *Rome* by *Leo* the Third, he did not provide for the benefit of his Succeſſors, that none of them after that time ſhould ever be Crowned there, or by the Biſhop of that Place. For that Slip and Omiſſion, being not well look'd to, and Reform'd by any that did ſucceed him, became at the laſt the great Bane of the *Empire*. Beſides, the State of the *Emperours* ſhortly after the Days of the ſaid *Charles*, did very greatly decay; Inſomuch, as within about Sixty Years, *Ludovicus* the Second had but the Ninth part of the *Empire*, the reſt being diverſly and by ſundry Diſtractions and Diviſions, rent and drawn from it.

Otho Friſing. l. 6. c. 1. Gotefrid. Viterbienſ. Chron. part. 17.

Which Weakneſs of the *Empire* being throughly known to the Biſhops of *Rome*, and *it* diſcern'd by them to decreaſe more and more; they grew more inſolent than ever they were, and began to inſiſt upon

their Preheminence and great Superiority over the *Emperours*; becauſe forſooth they received at their hands the *Diadem* and *Crown Imperial*. Theſe things will appear manifeſtly by the Proceedings of thoſe ſucceeding *Biſhops*, if we ſhall begin with *Hildebrand* before mention'd; who after he had procured Six *Biſhops* of *Rome* to be poyſon'd by one *Brazutus* (as many thought) was upon the Death of *Alexander* II. *Ann.* 1073, or thereabout, made *Pope* himſelf, and termed *Gregory* the Seventh, with the Conſent of *Henry* the Fourth then *Emperour*, as ſome ſay; without it, ſay others: But whether with it, or without it, when he had gotten that Place, ſo long by him expected, he ruffl'd and beſtir'd himſelf very notably in it.

Benno Cardin. in vit. Hildebr. Balæus in Greg. 7. Functius in Comment. Chronolog. l. 10 Platin. in Greg. 7. Lamb Schafnaburg. de Reb. German.

About that time there was a great Rebellion againſt the *Emperour* in *Germany* by the *Saxons*; who very well knowing the Pride and violent Diſpoſition of the *Pope* againſt the *Emperour*, and how apt he would be to take any Occaſion that might tend to his own Glory, and to the Honour of his Place, deſired his Aſſiſtance, deprived the Emperour very ſhamefully; and the rather to allure the Pope unto them, told him by their Agents, that the Empire was but *Beneficium Urbis*; and thereupon moved him, that He and the People of *Rome* would together with them adminiſter the Empire, and take Order by a Decree of Council, and Agreement of Princes, who ſhould be Emperour: *Grata admodùm* Gregorio *iſthæc fuere*; *Theſe things pleaſed* Gregory *exceedingly*, as a Friend to *Rome* affirmeth. He thought, that in ſuch a whirling of things he was not to ſit idle; as being perſwaded, that a fit time was come when he might free the Biſhops of *Rome* from Servitude, ſhake off the Yoak of the Emperour (his Abilities being diminiſhed) abrogate his Authority, lawfully tranſlate the whole Power to himſelf, and ſo eſtabliſh the Pontifical Principality. And nothing ſeemed more Glorious for him, than (Fear being taken away)

deprived

Aventin. Annal. l. 5.

way) to ſtand in dread of no mortal man, and to enjoy the Liberty of the Church as he liſt himſelf; there being an Emperour whoſe Arms and Force were not to be feared, as who did Reign but at the pleaſure of the Biſhop of *Rome*. Which Points thus debated with himſelf, and probably reſolved, he joyned Friendſhip with the ſaid Rebels and Traytors, promiſing them his beſt Aſſiſtance, agreeably to their own Deſires; and thereupon being furthermore ſtrengthned by the Amity, which he likewiſe had entertained with certain other Rebels in *Italy*, and by the Purſe of a great Lady in that Country, one *Machtilda*, his Concubine, as it was ſuppoſed; he following the traiterous Humours ſtirred up by himſelf, and maintain'd a long time in ſundry of his Predeceſſors, did proſecute the Emperour with admirable Malice, Pride and Contempt, becauſe he oppoſed himſelf in his own Right, and for his own Defence againſt him. Which the Pope took in ſuch Scorn, as he Curſed him by his Excommunication, releas'd his Subjects from their Oaths of Allegiance, and ſtir'd them up by all the means he could to take Arms, and to enter into any wicked Practices that might tend to the Emperour's Overthrow. *Noluit enim, &c.* *For he would not endure it,* (as One ſaith) *that his Conſent ſhould be required in the* Election *of the Biſhop of* Rome; *nor that the* Emperour *according to his will ſhould have the beſtowing of the Biſhopricks, that were included within the limits of the* Empire.

Lamb. Schafnaburg. *An.* 1077.

Platin. in Greg. 7. Abbas Urſpergenſ.

Genebr. Chronol.

Surely, it might have pleaſed him to have endur'd both the one and the other, as ſundry Popes, his Equals, had done before him. And howſoever, this Attempt of *Gregory*, is eagerly maintain'd in theſe days, and held to be Apoſtolical; yet then it ſeem'd very ſtrange to many. Therefore an ancient Hiſtoriographer writeth in this ſort. *Lego & relego Romanorum Regum, & Imperatorum Geſta,* &c. *I read over and over again, the Acts of the Roman Kings and Emperours; but can find in*

Otho Friſing. l. 6. c. 35.

no place, that any of them before Henry *the Fourth, was excommunicated by the Biſhop of* Rome, *or deprived of his Kingdom.* And again, *the Empire was the more vehemently moved with Indignation, through the Novelty of this Attempt; becauſe ſuch a Sentence againſt the Emperour of* Rome, *was never heard of before thoſe times.* And another more ancient than the former, and almoſt of 500. Years ſtanding, doth not only term the ſaid Fact of the *Pope, a Novelty*; but ſaith in Effect, that it was an *Hereſy*. Theſe are his words: *Surely this Novelty (I will not call it Hereſy) was never before heard of in the World,* viz. *That Prieſts ſhould teach the People, that they owe no Subjection unto Evil Kings; and that notwithſtanding they have taken an Oath of Fidelity unto them, yet they owe them no Fidelity, nor are to be acounted perjur'd, that violate the ſaid Oath: Nay, that if any obey their King in that Caſe, he ſhall be held for an excommunicate Perſon: and he that attempteth any thing againſt ſuch a King, ſhall be abſolved both from the Offence of Injuſtice, and of Perjury.*

Id. de Geſtis Fred. l. 1. c. 1.

Sigibert. Ann. 1088. Vincent. in ſpec. hiſt. l. 25. c. 84.

To this Heretical Novelty, and moſt inſolent Attempt (which ſince hath had many falſe Colours caſt over it, to cover the Lewdneſs and Deformity of it) we might add the ſaid Pope's very admirable Pride, in permitting the ſaid Emperour, when he came unto him, to be abſolved from the ſaid Excommunication, to ſtand bare-footed, in the Froſt and Snow, Three days at his Gates. But that which enſued this Novelty, or Hereſie, this Unprieſtly and Inhumane dealing, with ſo great a Perſon, is moſt remarkable above all the reſt: *viz.* How he wound himſelf, like a cunning Serpent, into the Intereſt of the Empire, and upon a ſleight Occaſion. The ſaid Rebels of *Germany*, in their Fury againſt the Emperour, having ſuggeſted unto him, That the Empire was a Benefit belonging to the City of *Rome*, to be beſtowed where ſhe thought fit; although they added therewith, that the ſame was

Abbas Uſpergenſ. Lamb. Schafnaburg. *An.* 1077. Platin. in Greg. 7.

Aventin. Annal. l. 5.

was to be done by the Biſhop, and by the People of *Rome*, with the Conſent of other Princes: Yet he, finding what would ſerve his turn, and was moſt available to his own Deſignment, did afterward, of himſelf, and by his own Authority, take upon him to diſpoſe of the Empire (as being void by Virtue of a ſecond Excommunication) and did accordingly ſend a Crown of Gold to *Rodulphus* Duke of *Suevia* (now alſo grown a Traytour) with this Inſcription;

Aventin. l. 5. Matth. Paris in Gulielmo 1. Paul Langius, *An.* 1078.

Petra dedit Petro; Petrus Diadema Rodulpho:

Chriſt gave St. *Peter* Authority to make Emperours; and I, his Succeſſor, do thereupon ſend you this Crown, and by my Authority, from St. *Peter*, do give you the Empire.

It is plain and evident, that many Emperours, in former Ages, beſtowed the Papacy; and ſometimes took it from one, and gave it to another: but that ever Pope there, before this Man, did ſo diſpoſe of the Empire, we do not find it in any approved Author. Neither can we conceive, or eaſily believe, that Chriſt ever gave St. *Peter* any ſuch Authority, as is here dreamed of. Only we obſerve, by the Report of One (no Proteſtant) "That *Gregory*, to juſtifie and colour his "ſaid Preſumption, bragged above meaſure, that the "Weſt Empire was his; that he was both Biſhop and "Emperour, Chriſt having impoſed upon him thoſe "two Perſons; that he had no Equal, and much leſs "any Superiour; that he might take all Right and "Honour, from other Men, and transfer the ſame un-"to himſelf; and do much more than here we will mention: But touching any Proof for all theſe great Prerogatives, we find none; Except this will ſerve his turn, That St. *Peter received power to bind and looſe*; which we hold inſufficient, notwithſtanding that the Papiſts now-a-days do allow them all, and admire him for it.

Aventin. Annal. l. 5.

It

It hath been a uſual Cuſtom, for the Pope's Friends, to extol thoſe Biſhops of *Rome* moſt, who ſhewed themſelves, whilſt they lived, the greateſt Practitioners, and Traytors againſt the Emperours. Agreeably whereunto One ſaith of him, "That he was a "Man worthy of the Pontificalſhip, becauſe he de- "preſſed the Inſolency of Politicks, terrified Monarchs "with the Glory of his Name and Zeal, and deliver- "ed the Church from the Captivity and Servitude, "which it endured under Princes; and that, of all the "Biſhops of *Rome*, he was One of chief Zeal and Au- "thority, and a Man *verè Apoſtolicus, truly Apoſtolical*, "and moſt to be praiſed. *Proceres & Populum ſacra- "mento præſtito ſanctè ſolvit, & ut Rodolpho adhæreant, "ſanctius imperat: he did godly abſolve the Noblemen, "and People from their Oath of Allegiance to the Empe- "rour, and did more holily command them not to obey him.* What was thought long ſince of theſe ſo Godly and Holy Practices, we have above touched: and we muſt alſo of neceſſity confeſs that to be true, which this Authour, and his Fellows do write, of *Gregory*'s Greatneſs. For it is further recorded of him, that he did firſt erect *Imperium Pontificium*, the *Papal Empire*. But touching his Vertues (if an ancient *Cardinal*, that wrote his Life, did know him) there is no cauſe why any Man ſhould be in love with them. And as concerning this new, and before unheard of Pontifical Empire, (if we may believe another of their own Authors) it brought with it, into the Weſt Empire, Wars, Bloodſhed, Homicide, Parricide, Hatred, Whoredome, Theft, Sacriledge, Diſſention and Sedition, both Civil and Domeſtical, Corruption of the Scriptures, falſe and ſycophantical Interpretations, with many more Miſchiefs, there by him mentioned: and yet (ſaith he) *Gregory*'s Succeſſours did uphold it by the ſpace of 450. Years, *invito Mundo, invitis Imperatoribus, in ſpite of the World, and of the Emperours*, and thereby

Genebr. Chronol.

Aventin. Annal. l. 5.
Benno Cardinalis.

Aventin. ubi ſuprà.

thereby drew both Heaven and Hell into their Subjecti
on, and Servitude: Again, "In former times, God, as a Id. ubi ſuprà.
"moſt indulgent Father, did often chaſtiſe the We-
"ſtern Chriſtians, by *Saxons*, *Hunns*, *Normans*, *Venetians*,
"*Lombards* and *Hungarians*, Men differing from us in
"Religion: but now (as if God were become an an-
"gry Father towards us, and we were neglected, and
"diſ-inherited by him) we have, for above 400. Years,
"tyranniz'd amongſt our ſelves, worſe than *Turks*:
"We deceive, we circumvent, we kill, we turn our
"Weapons into our own Bowels; we are left to our own
"Luſt, we live as we liſt, we behave our ſelves proud-
"ly, covetouſly, without Puniſhment, and we are
"not aſhamed to give God the lie.

Placet eis.

John Overall.

CAP.

CAP. IX.

IT were impertinent, to our Purpoſe, to enter into any particular Relation of the great Stirrs, and Troubles, which, through the Pride of the Biſhops of *Rome*, after *Gregory* the *Seventh*'s time, were moved throughout all Chriſtendom, during the ſaid Term above mentioned, of 450. Years; whilſt the Emperors, with their Adherents, endeavoured ſtill to have retained their ancient Authority, both in the Choice of the ſaid Biſhops, and of beſtowing of other Eccleſiaſtical Peferments in the Empire: which the Popes, with their Friends, did withſtand with all their Mights, and poſſible Means and Practices, that they could deviſe, and put in execution by their Excommunications, and ſtirring up the Emperours Subjects to rebel againſt them. In which Garboils and bloody Oppoſitions, when the Emperours prevailed, the Popes were depoſed, and others ſet up in their Rooms: betwixt whom (the Parties diſplaced) to recover their Dignity, and the others, poſſeſſed of it, to retain it, no Cruelty or cunning Stratagems were omitted. And, on the other ſide, when the Popes got the upper hand of the Emperours (for the moſt part by Treaſon and Rebellion, and always by Conſtraint and violent Uſurpation) they did not ſpare to uſe them moſt diſhonourably, and with all the Reproach and Contempt, that might be well deviſed. Some Examples whereof may be theſe.

Whereas before Pope *Paſchal* the Second's time, the former Biſhops of *Rome* were accuſtom'd to add the Years of the Emperours to their Bulls, Epiſtles, and Libels; He the ſaid *Paſchal*, a little after *Gregory* the Seventh's Days, alter'd that courſe, and withdrawing the

Aventin. l. 6.

the Years of the Emperour *Henry* the Fifth, whom he had otherwiſe greatly vexed, added the number of his own Papacy: which was a very inſolent and proud attempt, and yet ever ſince (for ought we remember) the ſame hath ſtill been continued by all his Succeſſours. *Innocentius* the Second having brought *Lotharius* the Emperour to ſome diſhonourable Compacts and Conditions, before he would crown him, cauſed the ſtory thereof, not without a great Blemiſh to the Imperial Majeſty, to be painted on the Wall of his Palace, with theſe two reproachful Verſes under it;

Radevicus de Geſtis Feder. l. 1. c. 10. Alphonſ. Ciaccon. in vit. Innocent. 2.

Rex venit ante fores, jurans priùs Urbis Honores:
Poſt homo fit Papæ; ſumit, quo dante, Coronam.

Alexander the Third, when *Frederick* the Emperour was driven, through Rebellion of his Subjects, to come unto him for his Abſolution, ſet his Foot upon his Neck, and applied theſe Words of the Pſalm unto himſelf: *Super Aſpidem & Baſiliſcum ambulabis; & conculcabis Leonem, & Draconem.* It is reported of *Cæleſtinus* the Third, that with his Feet he ſet the Crown upon the Head of *Henry* the Sixth, and with one of them ſtruck it off again; ſhewing thereby, That he could make and unmake Emperours at his Pleaſure. But we will omit theſe inſolent Facts; as alſo the great and diſhonourable Servitude, whereunto by Extremity they brought the Emperours, "and whereof the Pope's Re- "cords and Books do make mention; as of carrying "up their firſt Diſh, giving of them Water, bearing up "their Trains, leading their Horſes, holding their Stir- "rup, and kiſſing their Feet: and will apply our ſelves to the conſideration of their Divinity, how they have dealt with the Scriptures to uphold theſe Preſumptions, and Apoſtatical, and no way Apoſtolical, Seditions, Rebellions, Murders, and Treaſons, One of their own Friends obſerving, how ſhortly after *Gregory* the Seventh's time,

Carion Chron. l. 4. Alphonſ. Ciaccon. in vit. Alexand. 3. Genebr. Chronol. Ranulphus in Polychron. l. 7.

Pontif. Roman. Greg. 13. par. 1. Ceremoniale Rom. l. 1.

his Succeſſours, by his Example, behaved themſelves, in this behalf, writeth thus: *The moſt Holy Philoſophy, delivered from Heaven by the Holy Ghoſt, they make apt or fit to their own Conditions, by their Interpretations, they compel it to ſerve their Ambition: the Determinations and Decrees of Chriſt they will not keep, but make them to ſerve their own Humours.* We have ſhewed before, how by ſundry Councils it was decreed, That the Emperours ſhould have the inveſting of Biſhops within their own Dominions: and *Paſchal* the Second himſelf yielded as much to *Henry* the Fifth, being then preſent; but after his departure from *Rome*, the Caſe was alter'd: For then he could affirm with ſhew of great Devotion, that ſuch a Priviledge was againſt the Holy Ghoſt. And another Biſhop (as it were, to uphold him therein) affirmed, that it contained Wickedneſs and Hereſy. To which purpoſe, we ſuppoſe, ſome Places of the Scriptures were notably perverted. In which Courſe, *Hadrian* the Fourth preſumed very far, when he durſt write thus; *Whence hath the Emperour his Empire, but from Us? By the Election of Princes he hath the Name of King; by our Conſecration he hath the Name of Emperour,* Auguſtus, *and* Cæſar. Ergo *per Nos imperat; therefore he raigneth by Us, and that which he hath, he hath from Us. Behold, it is in our Power to beſtow the Empire on whom we liſt.* And how doth he prove all this? By the words of the Lord, to the Prophet *Jeremy: propterea conſtituti à Deo*, &c. *We are, to that End*, (ſaith he) *placed by God over Nations and Kingdoms, that we may deſtroy, and pull up, and build, and plant.* Herein *Innocentius* the Third, likewiſe, had an eſpecial Gift: For, ſpeaking of *Sylveſter*, he ſaith, he was both a Biſhop and King; relying not only upon the Scriptures, where Chriſt is called *King of kings, and Lord of lords*; but upon another place of St. *Peter*, *You are a Choſen Generation, and Royal Prieſthood*; which words, he affirmeth, may be ſpiritually underſtood of *Sylveſter*'s Succeſſours; becauſe, ſaith he, *the Lord hath choſen*

Aventin. l. 6.

Abbas Urſpergenſ.
Aventin. l. 6.

Aventin. l. 6.

Jer. 1. 10.

Apoc. 19. 16.

1 Pet. 2. 9.
Innocent. 3. in Feſto. D. Sylveſtri Papæ Serm. 1.

choſen them to be both Prieſts and Kings. And to prevent an Objection, leſt any Man ſhould ask, where it might be found that the Lord had ſo choſen them to both thoſe great Dignities; he telleth us, that *Conſtantine*, by a Divine Revelation, gave unto *Sylveſter*, with a Crown of Gold, the whole Kingdom of the *Weſt*. But yet he hath ſome better proofs to this purpoſe. For whereas Chriſt ſaid unto S. *Peter*, *Duc in altum*, *launch out into the Deep*; this Deep, ſaith *Innocentius*, is *Rome*; which had then the Primacy and Principality over all the World; and therefore, where the Lord ſaith, *Launch out into the Deep*, it is as though he ſhould have ſaid, *Vade Romam*, *go to* Rome, the Seat both of the Prieſthood and the Empire. Again, expounding theſe words, *Who is a faithful Servant and wiſe, whom his Maſter hath made Ruler over his Houſe?* he applieth them to St. *Peter*; and therefore thus teſtifieth of himſelf, Of truth, I am appointed over this Family; but who am I, to ſit higher than Kings, and to hold the Throne of Glory? *Mihi namq; dicitur in Prophetâ*, &c. For to me it is ſaid in the Prophet, *I have appointed thee over Nations and Kingdoms, that thou mayſt pluck up, and root out, and deſtroy, and throw down, and build, and plant.* And a little after; *You ſee, who is this ſervant, even the Vicar of Chriſt; the Succeſſour of* Peter; *the Chriſt of the Lord*; *the God of* Pharaoh; *one plac'd in the midſt betwixt God and Man*; *ſhort of God, but beyond Man*; *leſs than God, but greater than Man.* Likewiſe from St. *Peter*'s walking on the Water, he maketh this Inference. *Foraſmuch* (ſaith he) *as many Waters are many People, and the Congregations of Waters are the Sea*; *in that St.* Peter *did walk upon the Waters of the Sea, he did demonſtrate his Power over all the World.*

Luc. 5. 4.

In Feſt. S. Petri & Pauli, ſerm. 2.

Matth. 24. 45.

In Conſecrat. Rom. Pontif. ſerm. 2.

Jer. 1. 10.

Innocent. Patriarch. C. P. Epiſt. Decret. l. 2.

Further this *Innocentius* having written a malapert Letter to the Emperour of *Conſtantinople*, his Majeſty, in anſwer of it, putteth him in Mind, how St. *Peter commandeth all Men to be ſubject to Kings*: whereunto the Pope replyed, ſaying, that St. *Peter wrote ſo to his*

Innocent. Imperator. C. P.

own Subjects, and did not therein include himself: and that moreover he might not only have remember'd, that it was not ſaid to any King, but to a Prieſt, *Behold I have placed thee over Nations and Kingdoms*, (and ſo followeth the words of the Text:) but likewiſe, that *as God made two lights in the Firmament of Heaven, a greater and a leſs, the one for the Day, the other for the Night*; ſo for the Firmament of the Univerſal Church he made two dignities, the Pontifical and the Regal; the Pontifical reſembling the Sun, which is the great Light, and the Regal the Moon, which is the leſs Light: to the end, that thereby it might be known, that there is a great difference betwixt Pontifical Biſhops and Kings, as there is betwixt the Sun and the Moon.

Matt. Paris in Johan.

But here we muſt a little digreſs, to obſerve, that this Pope, being ſwoln as big as the Sun, caſt his Beams, not only into *England*, and ſcorched King *John* exceedingly about the Year 1212. by thundering againſt him, and interdicting the Kingdom, and by exciting his Subjects to Rebellion and Treaſon (the Weapons of thoſe Biſhops) but likewiſe fired *Otho* the Emperour out of the Empire, by raiſing up againſt him *Frederick* the *Second*. And when he had played theſe two Feats, amongſt many other, he held a Council at *Lateran*, *Anno* 1215. wherein, to ſtrengthen ſuch Traiterous Proceedings, he cauſed it to be ordained, (as it is pretended) "That if any Temporal Lord, "being admoniſhed by the Church, ſhould not purge "his Countrey from Hereſie, the Metropolitan, "and other Comprovincial Biſhops ſhould excommu-"nicate him; and if within a Year he did not give ſa-"tisfaction in that behalf, the ſame ſhould be ſignified "to the Biſhop of *Rome*; that ſo he, from thence for-"ward, might denounce his Vaſſals abſolved from "their Fidelity to him, and expoſe his Land to Catho-"licks, to be, without Contradiction, by them poſ-"ſeſſed. Upon this Canon, many, in theſe days, do much

Abbas Uſpergenſi. Genebr. Chronol. Plat. in Innoc. 3.

Concil. Lateran. c. 3. Oper. Innoc. Tom. 1.

much rely: although indeed it was but a Project, amongſt many other, to have been concluded in that Aſſembly; wherein nothing could be clearly determined (ſaith one of their Writers) becauſe by Wars it was broken off; which the Pope labouring to ſuppreſs, died in that Journey. Platin. in Innoc. 3.

And now we return from whence we digreſſed; and leaving *Innocentius*, do addreſs our ſelves to *Boniface* the *Eighth*, who had as great dexterity, as his ſaid Predeceſſour, in expounding of the Scriptures. For whereas the Apoſtles, upon a miſtaking of Chriſt's meaning, where he bad them to *provide bags, and ſcrips* for themſelves, *and that he who wanted a ſword, ſhould ſell his Coat, and buy one*; they anſwered, ſaying, *Lord, we have two ſwords:* This Pope inferreth, *there is, in the Church, a Spiritual Sword, and a Temporal*; and that conſequently they are both at the Commandment of the Biſhops of *Rome*. Alſo to make the matter more clear, touching the temporal Sword, which ſhould rule the World in all temporal Cauſes; he (ſaith *Boniface*) that ſhall deny, that St. *Peter* had this temporal Sword, doth not well underſtand Chriſt's Words, when he bad St. *Peter* (after he had cut off *Malchus*'s Ear) that he ſhould put up his Sword. Again; whereas the Apoſtle doth teach us, that *the ſpiritual Man judgeth all things, but is judged by none*; this good Biſhop doth ingroſs theſe words to the only Uſe of the Popes; and thereupon concludeth, that they have Power to judge and cenſure all Earthly Powers and Authorities; but are themſelves exempted from the Checks and Cenſures of any, as being only ſubject to God, and to his judgment. And again, that the Spiritual Authority may inſtitute and judge the Terreſtrial, it is verified by the Prophecy of *Jeremy*, *Behold, I have placed thee this day over Nations and Kingdoms*: for the perverting of which Portion of Scripture, both this Pope, and *Innocentius* the *Third*, with all the Popes that ſince have followed, Extrav. de major. & Obed. Unam ſanctam. Luc. 22. 36, 38. 1 Cor. 2. 15.

followed, were, and are much beholding to *Adrian* the
Aventin. l. 6. *Fourth*; he being the firſt, for ought we find, that ſo did overſtrain it. Laſtly, That he might imitate (as he ſeemeth) the Governour of the Feaſt in the
John 2. Goſpel, that *brought forth his beſt wine in the end of the feaſt*; and likewiſe ſuch skilful Rhetoricians, as commonly build their principal Concluſions upon their moſt pinching Arguments: His *Holineſs* relying upon the
Gen. 1. 1. *Scriptures*, becauſe it is not ſaid, *In the beginnings*; but, *In the beginning God made Heaven and Earth*: Therefore except we will ſay with the *Manichees*, That God did not Himſelf make all Things, but that there was alſo another Creator as well as he: It muſt needs be confeſſed, that there is but One, *viz.* St. *Peter*'s Succeſſor, that is the chief and principal Ruler of all the World; and ſo he cometh to his irrefragable Concluſion; *We declare, we define, and we pronounce, that it is of the Neceſſity of Salvation for all humane Creatures to be ſubject to the Biſhop of* Rome.

We may not therefore marvel, that having thus notably made perfect the rough Platform (drawn out by *Gregory* the VII*th.* rubbed over by *Hadrian* the IV*th.* and amended by *Innocentius* the III*d.*) of ſo infinite a Soveraignty; if He the ſaid *Boniface*, to make the Honour and Glory more conſpicuous and memorable to all Poſterity, (after He had thrice refuſed to yield the
Joan. Marius de Schiſm. part. 2. cap. 18. Crown of the *Empire* to *Albertus Auſtriacus*) came forth one day amongſt the people to be admired of them with a Sword by his Side, and a Crown upon his Head; ſaying, That He, and none but He was *Cæſar*, *Auguſtus*, *Emperour*, and *Lord of the World*. It had been plain dealing, if for the better ſtrengthning of this his Greatneſs, He had alledged the Words in the Goſpel, for the
Matth. 4. 9. Honour of his Lord Paramount; *All theſe will I give thee*, becauſe He did ſo worthily by his ſaid Proceedings magnifie his Name and Authority.

Placet eis. *John Overall.*

CAP.

CAP. X.

WE have hitherto followed the Biſhops of *Rome* through many Windings, from their mean and militant Condition, like to their Brethren, unto their Glorious Eſtate, and (as we may ſay) Triumphant: We found them at the firſt little better than their Maſter, *Who had not a place where to lay his head.* But now they are (as we ſee) become *Ceſars, Emperours*, and *Lords* of all the World: It was long ſince ſaid by a good Friend of that *See, Excellentia Romani Imperii extulit Papatum Romani Pontificis ſupra alias Eccleſias; The Excellency of the Roman Empire did lift up the Papacy above other Churches.* Which Exaltation and Advancement of thoſe Biſhops (He might well have added) hath been (as elſewhere we have ſaid) the very Bane and Cankerworm of the *Empire* it ſelf, by their ſucking out of it for the ſtrengthning of themſelves, the Juice, and thoſe Vital Spirits, whereby formerly the Vigour and Glory of it did ſubſiſt, and all by Rebellion and Treaſon, under the pretence of Religion; and through their falſe Gloſſes, Applications, and violent Inforcements to a wrong Senſe of the Sacred Scriptures: Wherein altho' they had an eſpecial Faculty; yet they could never have ſo greatly prevail'd as they did, againſt ſuch an Eſtate as the *Empire* was, nor againſt ſo many great *Kings*, and other *Princes* that were not ſubject unto it, if they had not been upheld in all their ſaid wicked Courſes by ſundry their Flatterers and Paraſites, who imitating their Examples in perverting and wreſting the Scriptures, did take upon them to make good, and to juſtifie whatſoever the ſaid *Popes* had either done, or ſaid, were it never ſo Impious, Treacherous,

Gabr. Biel. Expoſ. Can. Miſſ. Lect. 23. ex Euſebio.

rous, or Traiterous; as by that which followeth, it will plainly appear.

Genebr. Chronol. About the Year 1140, which was upon the point of Fifty eight years after *Gregory* the Seventh's Death, *Theologia Scholastica, sive Disputatrix*, The *Scholastical, or brabling Divinity* (as One calleth it) began to peep into the World, when *Peter Lombard* writ his Books of *Distinctions*; and did not only himself thereby trouble the Truth (as Another saith) with the Mudd of Questions, and Streams of Opinions; but also set many men after him on work in writing long Commentaries upon his said *Distinctions*, to the hatching of infinite Oppositions and difficult Perplexities. In which number *Thomas of Aquine* bare the greatest sway; who entring into this Course about Forty years after *Innocentius* the Third's days, and finding how *Gregory* the Seventh, *Paschal* the Second, *Innocentius* the Second, *Adrian* the Fourth, *Alexander* the Third, and the said *Innocentius* the Third, with divers other Popes had ruffled with the Emperours, and what a hand they had gotten over the *Scriptures*, became the chiefest Champion of a Schoolman that *Rome* ever had. Out of these words, *Of his fulness we have all received*, he was able to collect, that there is in the Bishop of *Rome* the Fulness of all Graces. Again, because *Christ* (whom he maketh Bishop of *Rome*) may be called (as He saith) *A King*, and a *Priest*; He therefore inferreth it, not to be inconvenient, that his Successors should be so styled. Also we know not how, but He hath found it out, that when God said to *Jeremy*, *I have set thee over Nations and Kingdoms*; He spoke so unto him, *In personâ Vicarii Christi, In the person of Christ's Vicar*. Furthermore, in that *Aristotle* saith, *That the Body hath his Vertue and Operation by the Soul*; He supposeth it must needs follow, that the Jurisdiction of Princes hath her Being, Vertue and Operation from St. *Peter* and his Successors. For further Proof whereof, (as fearing it would be thought insuffi-

Aventin. l. 6.

John 1. 16. Tho. Aquin. de Regin. Princ. l. 3. c. 10.

Id. ib. c. 19.

inſufficient, that he had ſaid before) he buckleth himſelf to certain Facts of the Popes and Emperours; ſaying, That *Conſtantine* did give the Empire to *Sylveſter*; that Pope *Adrian* made *Charles the Great* Emperour; and that likewiſe *Otho* the Firſt was created Emperour by Pope *Leo*: But at the laſt, He ſtriketh this Point dead; becauſe (ſaith He) it is manifeſt that Pope *Zachary* depoſed the King of *France*, and abſolved all his Barons from their Oath of Fidelity; that *Innocentius* the Third took the Empire from *Otho* the IVth, and that *Honorius* (his next Succeſſor) dealt in like ſort with *Frederick* the Second: And as it were to make up all, ſpeaking of the Emperour's Crowns, and the Cuſtom (as it ſeemeth) then in uſe; He ſaith, That the Emperour did receive a Crown of Gold from the Biſhop of *Rome*, and that the Pope deliver'd it to him with his Foot, *In ſignum ſubjectionis ſuæ, & fidelitatis ad Romanam Eccleſiam; Thereby to teach him his Subjection and Loyalty to the Church of* Rome. Ibidem c. 20.

But hitherto we have heard this great Schoolman by way of Diſcourſe, wherein peradventure he is more remiſs and diſſolute, than when he preſſeth his Points Logically, as the manner is in the Schools: We will therefore trace him a little in that Path; if firſt we ſhall obſerve, that it is his cuſtom, when He handleth a Queſtion that doth concern the Church of *Rome*, as ſoon as He hath propounded it, He firſt proceedeth with his *Videtur quòd non*, and bringeth ſometimes both Scriptures and Fathers for the Negative part; his purpoſe ſtill being to encounter them with his, *Sed contrà eſt*; but, *ſuch or ſuch a Pope holdeth the contrary*: And then He cometh in firſt with his Concluſion, and ſecondly with his *Dicendum eſt*; wherein He ſo laboureth and beſtirreth himſelf, as that always the ſaid Scriptures and Fathers are wrung and enforced to yield to the *Pope*: As for example, Having propounded this Queſtion, *Whether for Apoſtaſie from the Faith a Prince doth*

2a. 2æ. Quæſt. 12. art. 2.

loſe his Dominion over his Subjects; and ſo conſequently, if he be Excommunicated, (there being the ſame Reaſon for the one, as there is for the other, as two great Cardinals do affirm) He falleth upon his *Videtur*, ſaying, *It ſeemeth that a Prince for Apoſtaſie from the Faith doth not loſe his Dominion over his Subjects, but that they are ſtill bound to obey him:* For St. *Ambroſe* ſaith, That *Julian* the Emperour though he were an *Apoſtata*, yet had under him Chriſtian Soldiers; to whom when he ſaid, Bring forth your Army for Defence of the Commonwealth, they obeyed him. Therefore for the Apoſtaſie of the Prince, their Subjects are not abſolved from his Dominion. Moreover, an *Apoſtata* from the Faith is an Infidel: but ſome holy men are found faithfully to have ſerved Infidel-Maſters, as *Joſeph* did *Pharaoh*, *Daniel Nebuchadnezzar*, and *Mardochæo Aſſuerus*; Therefore for Apoſtaſie from the Faith, it is not to be yielded, but that ſuch a Prince muſt be obeyed by his Subjects. *Sed contra eſt, quod* Gregorius *ſeptimus dicit*; *But* Gregory *the Seventh is of a contrary Opinion*, where he ſaith, *We keeping the Statutes of our holy Predeceſſors, do by our Apoſtolick Authority abſolve from their Oath thoſe who are bound to excommunicate perſons by Fealty, or the Sacrament of an Oath; and do by all means prohibit them, that they keep not their Fidelity unto them, until they come to ſatisfaction.* Whereupon *Thomas* concludeth, *That all* Apoſtata's *are Excommunicated, ſicut & Hæretici, As all Hereticks are; and that therefore their Subjects are delivered from their Obedience and Oaths of Fidelity unto ſuch Lords and Princes*; and ſo addeth his *Dicendum eſt:* "Where dallying and "ſhifting with his Diſtinctions, the Anſwer which he "maketh to the Words of St. *Ambroſe*, is this; at that "time the Church being in Her minority, had not the "power to bridle Princes; and that therefore ſhe "ſuffered the Faithful to obey *Julian* the *Apoſtata* in "thoſe things, *Quæ nondum erant contra Fidem, Which* "*were not then againſt Faith*; *Ut majus periculum Fidei* "*vi-*

Card. Toledo. Card. Alanus.

" *vitaretur, That the greater danger of Faith might be ef-*
" *chewed.* And the ſecond Objection He more ſlightly
" paſſeth over, ſaying, That there is not the like Reaſon
" of *Infidels* and *Apoſtata's*. And thus this great School-
man relying upon the Authority of *Gregory* the Se-
venth, had adventur'd to oppoſe himſelf againſt the
Examples alledged out of the Old Teſtament, againſt
the Practice of the Primitive Church, and againſt the
Judgment of St. *Ambroſe*, not caring how many Thou-
ſands by this Rebellious Doctrine might come to De-
ſtruction, ſo as the Biſhops of *Rome* might have the
World at their commandment. We here omit, how
as *Thomas*, and divers others writ many large Volumes
upon *Peter Lombard* the *Maſter of the Sentences*, his *Di-
ſtinctions*; ſo afterward, and eſpecially of later Times,
Books upon Books have been publiſhed upon his (the
ſaid *Thomas*'s) Works; all of them purſuing, as
they come unto it, this ſeditious and trayterous Do-
ctrine ſo Clerk-like handled by their Maſter: Only we
obſerve this great Schoolman's Conſcience, how in la-
bouring to ſhift off the Truth maintain'd by St. *Am-
broſe*, he could paſs over a Lye in *Gregory* the Seventh,
where he ſaith, *That in abſolving of Subjects from their
Oath of Obedience, and in prohibiting them from performing
their Duties and Fidelity towards their Soveraigns*; *He fol-
lowed the Statutes of his holy Predeceſſors*: Being himſelf
the firſt that ever durſt be ſo deſperate: As alſo that
he confeſſeth, it was not in St. *Ambroſe* his time, *contra
fidem* for Subjects to obey their Soveraigns, though they
were either *Infidels*, or Excommunicate; and likewiſe
how thankfully the Biſhops of *Rome* accepted and ap-
proved this Man's Travels, ſo reſolutely undertaken on
their behalf. *Urbanus* the Fourth did ſo admire him,
as he reputed his Doctrine *Veluti cœlitus delapſam, As to
have fallen from Heaven.* *Innocentius* ſo admired both
Him and his great Learning, *Ut ei primum poſt Canoni-
cam Scripturam locum tribuere non dubitaverat*; As he

Aug. Hunn. E-
piſt. ad Pium
5. in Sum. Aqu.

doubteth not to give unto Him and to his Works the next place after the Canonical Scriptures: And *John* 22th. made him a Saint in the Year 1329, about forty nine years after his Death: He was born during the Reign of *Henry* the Third, King of *England*; died about the ſecond Year of King *Edward* the Firſt, and was Canonized a Saint in the time of King *Edward* the Second: ſo ancient is this Chief Pillar of Popery.

Surius de Sanctorum Hiſtor. tom. 2. Martii 7.

Placet eis.

John Overall.

CAP. XI.

Genebr. Chronol.

Juſtinian the Emperour, about the Year 533. did ſo contract the Civil Law, as he brought it from almoſt 2000 Books into 50; beſides ſome others, which he added of his own. Howbeit ſhortly after it grew out of Uſe, in *Italy*, by reaſon of the Incurſions of ſundry barbarous Nations, who, neglecting the Imperial Laws, did practiſe their own: till after almoſt 600 Years, that *Lotharius Saxo.*, the Emperour, about the Year 1136 did revive again in that Countrey, and in other places alſo, the ancient Uſe and Authority of it. Which Courſe of the Emperour did not much content (as it ſeemeth) the Biſhops of *Rome*; becauſe it revived the Memory of the ancient Honour and Dignity of the Empire. Whereupon, very ſhortly after, *Eugenius* the *Third* ſet *Gratian* in hand to compile a Body of Canon-Law, by contracting, into one Book, the ancient Conſtitutions Eccleſiaſtical, and Canons of Councils; that the State of the Papacy might not, in that behalf, be inferiour to the Empire. Which Work the ſaid *Gratian* performed, and publiſhed in the days of *Stephen*, King of *England*, about the Year 1151.

Abbas Urſperg. Carion. Chron.

Petr. Greg. Partition. Juris Canon. l. 1. c. 1.

terming

terming the ſame *Concordia diſcordantium Canonum, a Concord of diſagreeing Canons.* Of whoſe great pains therein, ſo by him taken, a Learned Man ſaith thus; *Gratianus ille Jus Pontificale dilaniavit, atq; confudit; that fellow,* Gratian, *did tear in pieces the Pontifical Law, and confound it; the ſame being, in our Libraries, ſincere and perfect.* But (this Teſtimony, or any thing elſe to the contrary, that might truly be objected againſt that Book notwithſtanding) the Author's chief Purpoſe being to magnifie and extol the Court of *Rome*; his ſaid Book got (we know not how) this glorious Title) *Decretum aureum Divi Gratiani*, The Golden Decree of S. *Gratian*; and he himſelf (as it appeareth) became, for the time, a Saint for his Pains.

Aventin. l. 6.

Decret. Grat. impreſſ. Pariſ. 1510.

Indeed he brake the Ice to thoſe that came after him, by deviſing the Method, which ſince hath been purſued, for the enlarging, and growth of the ſaid Body, by ſome of the Popes themſelves. *Gregory* the Ninth, about the Year 1236. and in the time of King *Henry* the Third, after ſundry Draughts made by *Innocentius* the Third, and others, of a ſecond Volume of the Canon-Law, cauſed the ſame to be peruſed, enlarged, and by his Authority to be publiſhed; and being divided into 5 Books, it is Entituled, *The Decretals of Gregory the Ninth. Boniface* the Eighth, the great *Auguſtus* (as before we have ſhewed) commanded likewiſe another Collection to be made of ſuch Conſtitutions and Decrees, as had either been omitted by *Gregory*, or were made afterward, by other ſucceeding Biſhops and Councils; and this Collection is called, *Sextus Liber Decretalium*, the *Sixth Book of the Decretals*; and was ſet out to the World in the Year 1298. in the Reign of K. *Edward* the Firſt. *Clement* the Fifth, in like manner, having beſtowed great Travel upon a Fourth Work, comprehending 5 Books, died before he could finiſh it: but his Succeſſour, *John* the 22*th.* did, in the Year 1317. and in the time of King *Edward* the Second, mak-

Petr. Greg. ib. Genebr. Chronol.

Præem. Clementin.

In fine Clem.

make perfect, and publiſh the ſame Work of *Clement*, and gave it the Name of *The Clementines*. Afterward alſo came out another Volume, termed *The Extravagants*; becauſe it did not only comprehend certain Decrees of the ſaid *John* the *22th.* but likewiſe ſundry other Conſtitutions, made by other Popes, both before and after him; which flew abroad uncertainly in many Mens hands, and were therefore ſwept up, and put together after the Year 1478. into one Bundle, called *Extravagant Decretals*, which came to light *poſt ſextum, after the ſixth.* By which Title the Compiler of this Work, would gladly (as it ſeemeth) have had it accounted the *ſeventh Book of the Decretals:* but it never attaining that Credit, the ſame by *Sixtus Quintus*'s Aſſent is attributed to a Collection of certain other Conſtitutions, made by *Peter Matthew*, of divers Popes, from the time of *Sixtus* the Fourth, who died in the Year 1484. To all theſe Books mentioned, there have been lately added Three great Volumes of *Decretal Epiſtles*, from St. *Clement* to *Gregory* the Seventh's days; alſo a huge Heap of the *Pope's Bulls*, from the ſaid *Gregory*'s time to *Pius Quintus*; and laſtly no ſhort ſumm of *Papal Conſtitutions*, ſet forth a little before the ſaid *7th.* Book of the *Decretals.* So as all theſe Volumes being put together, they exceed as far the Body of the Civil Law, as the uſurped Dignity of the Papacy exceedeth the mean Eſtate of the Empire.

Extrav. de pœnit. & remiſſ. Eſti. Intit. Extravag.

Petrus Matthæus in ſum. Conſtitut. præfat. ad Sixtum Quintum.

Placet eis.

John Overall.

CAP.

CAP. XII.

WE have in the former Chapter made mention of the new and later ſort of *Decretals*, *Bulls*, and *Conſtitutions*, not knowing what Credit the *Popes* will beſtow upon them hereafter; and therefore leaving them to their Chance, we have thought it expedient to return to the ancient *Canon-Law*, revived and approved not long ſince by *Gregory* the Thirteenth, where we find a new Ocean of Queſtious, Diſputations, Quarrels, and Brabblements: For as it happen'd with the Civil-Law, that it no ſooner was again renew'd and reſtor'd by *Lotharius*, but ſundry great Doctors began to write many Books and Commentaries upon it, to explain it, and to diſcuſs the Difficulties which did ariſe in it: So fell it out with the *Canon-Law*, the number being almoſt infinite of Gloſſographers, that made ſhort Notes upon it, and of *Canoniſts*, who ſet forth large Diſcourſes for the ſalving of Contradictions, and many other Abſurdities. Amongſt all which Lawyers, Doctors, Gloſſographers, and Canoniſts, aſſiſted (as every Man's Fancy led him) with many Schoolmen and ſundry Divines, ſuch as they were, there did ſhortly after grow many great Controverſies and endleſs Oppoſitions. The *Civilians* of *Italy* perceiving by the body of the *Civil Law*, how far the Empire was dejected from that Royal Eſtate and Majeſty which once it enjoyed; and finding alſo that many of the beſt Reaſons in their Judgments, which the Popes, the Canon-Law, the Gloſſographers, the Canoniſts, the Schoolmen and many more, had brought to prove that the Pope ought to have Juriſdiction over all the Churches in the World; (as, that Bees had a Captain; that Beaſts a Leader; that One is fit to end Controverſies; that

Genebr. Chron.

Dominic. Soto de Jure, & Juſtit. lib. 4. Quæſt. 4. Artic. 2. Barth. Caſſanæus in Cat. Glor. Mundi, part. 5. conſid. 29. Navarr. in cap. Novit.

that a Monarchy is the beſt Form of Government, and that One muſt be over All to receive Appeals, to give Direction unto All, to puniſh all rebellious perſons, and many ſuch like) were fully as forcible, and ſtrong to prove, that there ought to be one Emperour over all the World; they did very ſtifly and reſolutely inſiſt upon that Point, and went ſo roundly to work in it, by force of the ſaid Reaſons, and with many other Arguments, that ſome of them would needs have it Hereſie for any man to hold the contrary; alledging a Text for their purpoſe, where it is ſaid, *That in thoſe days there came a Commandment from* Auguſtus Cæſar, *that all the World ſhould be taxed.*

Luc. 2. 1.

Barth. Caſſan. ibid. Ferd. Vaſquez. Controv. l. 1. c. 20, 21.

Againſt thoſe *Italian Civilians Ultramontane*, the *Civilians* on this ſide the *Alpes*, *Frenchmen*, *Spaniards*, and of other Countries, oppoſed themſelves with all their force; not in any diſlike of the Honour due to the Emperours, but becauſe otherwiſe their Maſters, the Kings of *France*, of *Spain*, and of divers other Kingdoms, who had freed themſelves long before from the Empire, ſhould be brought again *de jure* at the leaſt, by the foreſaid Reaſons to be ſubject unto it: Whereupon in Confutation of them, and to ſtrengthen their own Aſſertion, they alledged, that one Bee was never the Captain over all Bees, nor one Crane the General of all Cranes, nor one Beaſt the Leader of all Beaſts; that it was againſt the Law of God, the Law of Nature, and the Law of Nations; that there was never any Monarchs ſo great, but there were in the World many Kings who were never ſubject unto them; that the place of Scripture is to be underſtood of all places in the World that were then under the *Romans*, and ought to be extended no further; That a Monarchy is then beſt, when it is contain'd within ſuch limits, as it may well be govern'd; that all Monarchies hitherto had ever their bounds, which were well known: That it is impoſſible for all men to fetch Juſtice from one place, or to receive

receive thence any benefit by their Appeals; and ſo after many other ſuch Arguments, they do conclude, that to think that the Emperour ought to have the Government of all the World, is a vain, an abſurd, and an untrue conceit.

Now we are to conſider, how in all theſe troubled Diſputations and Oppoſitions, the *Gloſſographers*, *Canoniſts*, School-men and Paraſitical Divines, that were ſworn to the Pope, behaved themſelves. As ſoon as the Civil Law began to flouriſh, as being read by the Emperour's Commandment, in ſundry Univerſities; *Gregory* the Ninth, began to ſmell what was like to come of it, and therefore did afterward forbid it to be read in *Paris*, being the eſpecial Place then (as it ſeemeth) where it was moſt eſteemed. But as touching the Point ſo controverted, when theſe Champions of the Popes ſaw how the Matter went, That either they muſt hold, that there ought to be but one Emperour over all the Kingdoms in the World, or elſe be forced to confeſs, that there ought not to be One Pope over all the Churches in the World (the ſame Reaſon being as pregnant for the one, as for the other) they joyned with the *Italian Civilians*, that there ought to be but one Emperour. Marry how? Forſooth remembring *Gregory* the Seventh, *Adrian* the Fourth, *Innocentius* the Third, and that great *Auguſtus Cæſar*, *Boniface* the Eighth, and divers other Popes, how Emperour-like they had demeaned themſelves, and what great Authority they challenged; the ſaid Pontifical Champions fell to this Iſſue, That the Pope being Chriſt's Vicar, who was *Lord of lords, and King of kings*, it muſt needs follow, that the Pope was likewiſe that One Emperour, who was to govern all the World, in Temporal Cauſes, as he did all the Churches in the World in Eccleſiaſtical Cauſes. And thereupon they reaſoned in this ſort: "Chriſt is Lord of all the World:

Carion. Chron.

Genebr. Chronol.

Ferdin. Vaſquez. ut ſuprà. Barth. Caſſan. ut ſuprà.

"but the Pope is Chriſt's Vicar on Earth: therefore "the Pope is Lord of all the World. Again; The "Emperour is the Pope's Vicar, and his Succeſſour, in "all Temporal Cauſes: therefore the Emperour is "Lord of all the World; all Temporal Juriſdiction "being habitually in the Pope; and from him derived "to the Emperour. And many of the *Italian* Lawyers, eſpecially ſuch as mixed their Studies with the Canon-Law, were well enough content, that ſo as the Emperour might be Lord of all, how, and whence he had it, whether from God, or from the Pope, they ſtood indifferent. But for all this, the *French* and *Spaniſh* Lawyers ſtuck to their tackling, and were peremptory, That neither the Pope, nor the Emperour had any ſuch Univerſal Dominion over all the World. And divers likewiſe of the ſaid *Italian* Doctours, that were not too much addicted to the Canon-Law, were not afraid to hold, and maintain, That the Emperour held as well from God the Authority, which he had, as the Pope did his Papacy. Howbeit ſuch was the Clamour of the *Canoniſts*, of the *Gloſſographers*, and of the *Schoolmen*, and *Divines*, that took their part in the Pope's behalf (upon whom all their Preferment, Credit, and Countenance did depend) as they would needs, by force, carry the Bell away; though their Oppoſites, each of them, were very confident, that the common Opinion ſway'd with their ſide; more ſtanding for them, than were againſt them.

We have before briefly touched the chief Grounds and Reaſons, whereupon the *Civil Lawyers* (divided amongſt themſelves) did inſiſt: and therefore, that we may not ſeem partial, we thought it fit to hear the *Canoniſts* with their Adherents, whilſt they tell us, That all the World is the Pope's, at his diſpoſition; as well the Emperour, as any other the meaneſt Perſon whoſoever: "Becauſe (1.) that Chriſt had all Power given him.

"(2.) That

"(2.) That the Pope bleſſeth the Emperour. (3.) That the Biſhops of *Rome* do anoint them. (4.) That the Church Triumphant hath but one Prince. (5.) That *Innocentius* told the King of *France*, that he did not intend to abate his Juriſdiction; whereby it is collected, that, if he had pleaſed, he might have ſo done. (6.) That in the Vacancy of the Empire the Pope hath the Government of it. (7.) That the Pope tranſlated the Empire from the *Grecians* to the *Germans*. (8.) That the Papacy exceedeth the Empire, as far as Gold doth Lead, or as Men do Beaſts. (9.) That Pope *Nicholas* ſaith, Chriſt gave to St. *Peter*, the Key-Carrier of Eternal Life, *Jura terreni ſimul & cæleſtis Imperii*; *The Authority both of the Earthly, and of the Heavenly Empire*. (10.) That *Optimum optima decent*: but the Monarchical Government is beſt, and ſo fitteſt for the Pope. (11.) That no Man giveth that to another which he hath not himſelf: but the Pope giveth Licence to chuſe the Emperour, and to govern in Temporal Cauſes. (12.) That as the Body is for the Soul, ſo Temporal Government is for the Spiritual. (13.) That Reaſon teacheth us, when an Office is committed to any, that alſo is thought to be committed, without the which it cannot be executed: but except the Biſhop of *Rome* may rule all the World, he cannot diſcharge the Office, that is committed unto him. And (14.) *laſtly*, (to omit infinite ſuch like Collections) this Argument is reſerved after many other, by a great Clerk, that it might ſtrike home, *viz.* becauſe it is defined, by *Boniface* the Eighth, that *No Man can be ſaved, except he be ſubject to the Biſhop of Rome*. Which Argument is held ſo ſtrong, as it carries with it divers other of little leſs Force than it ſelf; as that St. *Peter* had a Sword, becauſe Chriſt bad *him put up his ſword*. (2.) *Ecce duo Gladii, Behold*

Navarr. Relect. c. Novit. in 3. Notabil.

Staniſ. Oriſhovius in Chimarà.

"*hold here are two Swords:* One Sword muſt be under "another: the Temporal under the Spiritual. (3.) "It is not agreeable to the general courſe of things, "that they ſhould have all equally their immediate be- "ing. (4.) The Spiritual Power ought to inſtitute "the Temporal. (5.) The *Spiritual Man judgeth all* "*things*: and therefore what Catholick can deny, that "the Biſhop of *Rome* hath both Swords, the One actu- "ally, the Other habitually, to be drawn at his Com- "mandment.

We have not quoted the ſeveral Authors, that are Parties unto the Particulars, which we have touched in this Chapter: becauſe twenty ſuch Margents would not contain them. Only we refer our ſelves, in that behalf, to theſe few, which we have noted and ſelected from the reſt: Unto which Number if we ſhall add *John* of *Paris*, *Bellarmin*, and *Covarruvias*, they altogether will furniſh a Man with divers ſorts of other Authors, ſuch as they are, who have diſputed theſe Points at large, and in that manner, as we are driven into a great admiration, that any Men of Underſtanding could be ſo ſottiſh, either to write, as they have done, or to give any Credit to ſuch ridiculous Janglings: or rather indeed, that ever Chriſtian Kings and Princes ſhould have endured ſuch Impoſtors, ſo long to ſeduce their Subjects, and preſumptuouſly to ſhake and diſhonour the Royal Authority, given them from God to have bridled ſuch Inſolency.

Johan. de Pariſ. tract. de pot. Regiâ, & Papali.
Bell. de ſum. Pont. l. 5. c. 1.
Didac. Covarruv. 2. part. Releſt. §. 9.

Placet eis.

Jo. Overall.

CAP.

CAP. XIII.

NOtwithſtanding that the Biſhops of *Rome*, eſpecially ſince *Gregory* the Seventh's time, have ruffled, and tyrannized, as before we have ſhewed; and that ſtill they have been ſupported in all their wicked attempts, partly by ſtirring up Subjects to rebel againſt their Soveraigns, and partly by the *Canoniſts*, *Schoolmen*, *Monks*, *Friers*, Hirelings and Flatterers: Yet their Hypocriſy, Pride, Covetouſneſs, and Ambition, were never ſo cloſely cover'd, and cloaked with St. *Peter*'s name, and ſundry other Falſhoods, Wringings, and Wreſtings, but that their nakedneſs in that behalf, with all their Deformities, were clearly diſcover'd by the wiſer ſort; and there were always ſome, that ſpared not, as there was occaſion, for the diſcharging of their Conſciences, to ſpeak the truth. When the ſaid *Gregory* did ſo proudly encounter with the Emperour *Henry* the Fourth, he was Condemn'd for a perjur'd Perſon, and depos'd from his place, by a Council held at *Worms*, in the year 1076. by all the Biſhops of *Germany* almoſt, ſaving thoſe of *Saxony*, who in his Quarrel were become Traytors to the Empire. And afterward alſo, in the Year 1080. the ſaid *Gregory* was more roughly handled in another Council of thirty Biſhops at *Brixia*; wherein he was declared to be a *perturber of the Chriſtian Empire, a ſower of Diſcord, a Protector of Perjury, a Murtherer, a Necromancer, one poſſeſs'd with a wicked Spirit, a Man altogether unworthy of the Papacy; and therefore to be deprived, and expelled.*

Abbas Uſpergenſ An. 1076. Aventin. l. 5.

Urſpergenſ. An. 1080. Aventin. l. 5.

Henry the Fifth, with his Council, did eaſily diſcern the packings both of *Paſchal* the Second, and of his Predeceſſors; "When he complain'd of their thruſting "him

Aventin. l. 6.

" him into Arms againſt his Father; and how, *Geni-*
" *tore oppreſſo, his Father being overborn*, they ſought
" likewiſe his ſuppreſſion and overthrow. He charged
" them with great Unthankfulneſs, in that, being
" made rich by the Emperours, they were never ſatis-
" fied; but under a Religious pretence of Eccleſiaſtical
" liberty, deſired ſtill more and more; and that by
" ſhaking off from their ſhoulders all duties and ſub-
" jection, they did affect the Empire it ſelf, and would
" not ceaſe until they had it ended. With this the
Ibidem. Emperour's plainneſs, the ſaid *Paſchal* being incens'd,
made certain unlawful Decrees againſt the ſaid Empe-
rour: which Decrees the Divines of *Fraxinum* (who
were accounted the moſt learned men in all *Germany*)
did condemn and reverſe, as being contrary to the
word of God. Upon the inſolent Speeches of *Adrian* the
Fourth's Meſſenger, one, that was preſent, had ſlain
Ibidem. the ſaid Meſſenger, if the Emperour had not ſtaid him.
And two Archbiſhops thereupon did write to *Rome*, ac-
cuſing the Prieſts there of Pertinacy, Pride, Covetouſ-
neſs, and Faction againſt the Emperour; requiring
them to give *Adrian* their Pope ſome better Coun-
ſel.

Matth Pariſ. in Hen. 3. Aventin. l. 7. *Frederick* the Second, in one of his Letters to the Princes of Chriſtendom, in defence of himſelf againſt *Gregory* the Ninth, does likewiſe moſt notably deſcribe the ambitious aſpiring hearts of the Biſhops of that See; affirming, " That they ſought the overthrow of
" the Empire, and to bring all Men in ſervitude under
" them, to the end, that they themſelves might there-
" by be the more feared, and reverenced, than Al-
" mighty God, But the Archbiſhop of *Juvavia*, now
Munſter Coſmogr. l. 3. Aventin. l. 3. called *Saltzburg*, in an Oration, which he made in a Council of State, during the ſaid Emperour's Reign, exceedeth in this Argument; where he affirmeth, that theſe Biſhops, *Libidine dominandi*, did trouble the whole World,

World, *audendo, fallendo, & bella ex bellis ſerendo.* Alſo *Otho Regulus Boiorum*, the Prince of *Bavaria*, in the days of *Innocentius* the Fourth, told the Biſhops, that joined with the Pope, that as they grew to their greatneſs by diſcord, ſo being overcome with deſire of honour, in ſtirring up Wars, they were worſe than *Turks*, or *Saracens*. Moreover in the days of *Honorius* the Fourth, the Biſhop of *Tulle*, when the Pope would have ſet the Emperour in War againſt the *French*, and under that pretence, required by his Legate, of all the Clergy in *Germany*, *Non Decimas, ſed Quartas, not the Tenth, but the Fourth part of their Livings*, moved the ſaid Clergy, and many of the State, then preſent, that they ſhould no longer ſubmit themſelves unto the *Romiſh* Vultures, who had very long tyrannized, and labour'd nothing more, than to thruſt Princes into War, one againſt another: adding thereunto, that the Pope had arm'd the *Scythians*, *Arabians*, and *Turks*, againſt them; and that he verily thought, that the Pope loved them better than he did the *Germans*. Ibidem. Ibidem.

And what Men thought, when they durſt ſpeak of the Biſhops of *Rome*, and his Prieſts, in the days of *Nicholas* the Fourth, it may appear, by the words of a Nobleman, one *Menardus*, Earl of *Tyrol* (as we conceive) when he ſaid, *That he would never make himſelf a ſcorn to ſuch effeminate Antichriſts, and prodigious Eunuchs; who being indeed* (ſaith he) *our Servants, do fight for ſuperiority, and would domineer over us, that are their Lords. They are worſe than Turks, Saracens, Tartars, and Jews; and do more injury to Chriſtian ſimplicity. Dominationem arripiunt, they will by force over-rule all.* In the time of *Ludovicus Bavarus* the Emperour, although three Popes ſucceſſively oppoſed themſelves againſt him, with all the miſchievous practices that they could deviſe; yet many learned Men, both Divines and Civil Lawyers, did juſtify the Emperour's Proceedings, and condemn the Aventin. ut ſuprà. Marſil. Patavin. Jo. Gandaven. Luit. de Berbenburg. Andr. Biſhop of Fraxin. Ulric. Hangenor.

Dante Aligerius. Will. Ockam. Bona Gratiæ. Mich. Cæsenas. Anton. Patavin. Aventin. l. 7.

the Popes. And some wrote Books to that effect, saying to the Emperour, *Tu nos pugnis, ense, ferro*, &c. *Do thou deliver us from the Pope's servitude by force*, &c. *Nos te lingua*, &c. *And we will revenge our quarrel, with our Tongues, our Pens, our Letters, our File, our Books, and words.* And thereupon accordingly (as their own Author saith) they proved by the testimony, both of Divine and humane Laws, *Joannem libidine dominandi insanire, that* John *the Pope was grown mad through his desire of Principality and Soveraignty.* Also the Emperour himself, about the year 1324. speaking in scorn of the said *John* the 22th saith, That *the Pope, in taking upon him to be both* Augustus *and* Pontifex, *shew'd himself therein to be* Monstrum biceps, *a Monster with two heads; and that it was apparent, by Divinity, and all Laws, that the Bishop of* Rome *had no interest to both these Dignities.* Many notable things are contain'd in divers of this Emperour's Letters and Decrees, as also in the said Orations and Writings, above here mention'd, which are very worthy to be perused, and made more known than they are: All of them labouring to suppress that Insolency of the Bishops of *Rome*, in challenging to themselves the Right of the Empire, and the Authority to confirm the same, as they thought good; making the Emperours thereby their Vicars, or Substitutes.

Ibidem.

But it is most of all worthy the diligent Observation, That in these later times, when the grosness of Popery hath been more throughly looked into and scann'd; the *Jesuits* themselves are grown to be asham'd of the said most absurd, and ridiculous challenge. And therefore *Cardinal Bellarmin* hath written five Chapters against it, wherein he first distinguisheth them from Catholick Divines, who maintain'd that Opinion: and then setting down these three Propositions, as sure grounds of truth, viz. *Papam non esse Dominum totius Mundi*;

Bell. de Rom. Pont. l. 5. c. 1.

——c. 2.

——c. 3.

Mundi; *That the Pope is not Lord of all the World*: *Papam non eſſe Dominum totius mundi Chriſtiani*; *That the Pope is not Lord of all the Chriſtian World*: *Papam non habere ullam temporalem Juriſdictionem directe*; *That the Pope hath no temporal Juriſdiction directly*; he confuteth their Arguments, who are of another Judgment. Where he ſhaketh off, very lightly, the chief places of Scripture, and ſome other Teſtimonies, whereupon the ſaid Arguments are principally grounded; as that of *Two Swords*; and where Chriſt ſaith, *All power is given unto me, in Heaven and Earth*: And the Teſtimony likewiſe of Pope *Nicholas*, affirming that Chriſt committed to *Peter*, the Key-Carrier of Eternal Life, *terreni ſimul & cæleſtis imperii Jura*, *the Intereſt both of the Earthly and Heavenly Empire*; which he caſteth away, either as an Aſſertion, forged by *Gratian*, (the ſame being not found in the ſaid Pope's Writings) or elſe to have another ſenſe, this (as it is urged) being againſt the ſaid Pope's direct Words, in one of his Epiſtles. c. 4. c. 5.

His firſt Propoſition, "*That the Pope is not Lord of* c. 2.
"*all the World*, he juſtifieth, in reſpect, (1.) That "Infidels are not his Sheep. (2.) That he cannot "judge Infidels. (3.) That Princes, Infidels, are true, "and ſupreme Princes of their Kingdoms; becauſe Do- "minion is neither founded in Grace, nor Faith; as it "appeareth, becauſe God approved the Kingdoms of "the Gentiles, both in the Old and New Teſtament. "And upon theſe ſaid Reaſons, he inferreth it to be a "ridiculous Conceit, for any Man to think, That God "gave to the Pope any Right over the Kingdoms of "the whole World; conſidering, that he never gave "unto him Ability to uſe any ſuch Right. And for the confirmation of his ſecond Propoſition, "*That the Pope* c. 3.
"*is not Lord of all the Chriſtian World*; he proveth the ſame, by theſe Reaſons. (1.) "Becauſe if he had "any ſuch Dominion, by the Law of God, the ſame

"ought to appear, either in the Scriptures, or by ſome
"Apoſtolical Traditions: but it appeareth by neither:
"*Ergo.* And his ſecond Reaſon is this; Chriſt neither
"did, nor doth take Kingdoms from any, to whom
"they do appertain; but doth rather eſtabliſh them:
"therefore when the King becometh a Chriſtian, he
"doth not loſe his Terrene Kingdoms, which lawfully
"before he enjoyed; but he obtaineth new Right to
"the everlaſting Kingdom: Otherwiſe (ſaith he) the
"benefit received by Chriſt ſhould be hurtful to Kings,
"and Grace ſhould deſtroy Nature. Alſo he confu-
"teth the ordinary Diſtinction amongſt the *Schoolmen*,
"and *Canoniſts*, who affirm, That the Pope hath both
"Powers in himſelf, but doth commit the executi-
"on of the Civil Power unto others, and writeth thus:
"Whatſoever Emperours have, they have it from
"Chriſt: and therefore (ſaith he) the Biſhop of *Rome*
"may either take from Kings and Emperours the exe-
"cution of their Authority, (as being himſelf the high-
"eſt King and Emperour) or he may not: If he may,
"then is he greater than Chriſt; if he may not; *Ergo*,
"he hath not in truth any Regal Power. And he con-
cludeth this Point, with this Obſervation; "*As the Sun*
"*did not make, or inſtitute the Moon, but God himſelf:*
"*ſo likewiſe the Empire, and the Pontifical Dignity are not*
"*One, neither doth the One abſolutely depend upon the*
"*Other.*

Ibid. cap. 4. Laſtly, To prove his third Propoſition, "*That the*
"*Pope hath no Temporal Juriſdiction directly*, he reaſon-
eth in this ſort. "Chriſt, as he was Man, whilſt he
"lived here upon Earth, neither took, nor would take
"any Temporal Dominion: but the Biſhop of *Rome*
"is Chriſt's Vicar, and doth repreſent Chriſt unto us,
"*qualis erat, dum hic inter homines viveret, as he was,*
"*whilſt he lived here amongſt Men:* therefore the Biſhop
"of *Rome* hath no Temporal Dominion. Now before
he

he comes to the Proof of the firſt Propoſition of this Argument, and that he might make the Ground thereof more plain; he ſaith, (1.) "That Chriſt was always, as he is the Son of God, the King and Lord "of all Creatures, in the ſame ſort that the Father is. "(2.) That his Kingdom is Eternal and Divine, and "neither taketh away the Kingdoms of Men, nor can "agree to the Biſhops of *Rome*. (3.) That Chriſt, as he "was Man, was the Spiritual King of all Men, and "had moſt ample Spiritual Power over all Men, as "well faithful as Infidels. (4.) That this Spiritual "Power of Chriſt, ſhall, after the Day of Judgment, "be ſenſible and manifeſt. (5.) That the Glory of "this Kingdom, did begin in our Head, Chriſt, when "he aroſe from the dead.

Upon which Grounds he maketh theſe Inferences. (1.) "That the ſaid Spiritual Kingdom of Chriſt, "(the Glory whereof began after His Reſurrection) "is not a Temporal Kingdom; ſuch as are the King-"doms of our Kings. (2.) That the ſaid Spiritual "Kingdom of Chriſt over all Men, cannot be commu-"nicated to the Biſhop of *Rome*, becauſe it pre-ſuppo-"ſeth the Reſurrection. (3.) That Chriſt, as he was "Man, if he had liſt, and had thought it expedient "for him, could have taken upon him a Kingly Autho-"rity, but would not: and therefore neither did re-"ceive any ſuch Authority, neither had not only the "Execution of any Dominion, or Kingdom, but not "the Authority, or Power of any Kingdom Temporal. And ſo he cometh to the Proof of his ſaid Propoſition; ſaying, "That if Chriſt had any ſuch Temporal King-"dom, He had it, either by hereditary Succeſſion, or "by Election, or by the Law of War, or by the Eſpe-"cial Gift of God: but He had it by none of theſe four "ways; *Ergo*, He had no ſuch Dominion. For the Proof of all which Particulars, he taketh good Pains,

and then cometh to the Explication of theſe words in his ſecond Propoſition of the firſt Argument, concerning this point, *viz. That the Pope doth repreſent Chriſt unto us as he was, when he lived here amongſt Men*; and ſaith, (1.) "We cannot attribute unto the Pope "theſe Offices which Chriſt hath, either as he is God, "or as he is an immortal and glorified Man; but thoſe "which he had, as he was a mortal Man. (2.) Nei- "ther hath the Pope all the Power which Chriſt had, "as he was a mortal Man. For he, becauſe he was "both God and Man, had a certain Power, which Men "call *the Power of Excellency*, whereby he ruled both "Faithful, and Infidels: But the Faithful only are "committed to the Pope. (3.) Chriſt had Authority "to inſtitute Sacraments, and to work Miracles by his "own Authority; which the Pope hath not. (4.) "Chriſt had Power to abſolve Men from their ſins "without the Sacrament, which the Pope cannot "do.

With *Bellarmin* (that he may not bear this great burthen upon his own ſhoulders, and undergo alone the Envy thereof enſuing) an Army of Writers, both old and new, do concur. He hath himſelf ſet down the names of ſome: and for his better ſupportation, we have thought it fit to aſſiſt him with two more; *viz.* the Archbiſhop of *Compſa*, one *Ambroſius Catharinus*, and *Boëtius Epon*, a Count Palatin; whoſe Book *of Heroical, and Eccleſiaſtical Queſtions*, Printed at *Doway* 1588. a place wholly *Jeſuited*, is greatly approved by *Tho. Stapleton*, our Countryman, and *Balthazar Seulin*, the Dean of *Amate*, a *Licentiate* of the Pope's Law, and the ordinary Viſiter, or Allower of ſuch Books as are thought meet to be publiſhed. "*Non deſunt pleriq;* "&c. *There are many* (ſaith *Catharinus*) who are not "content with that, that is ſufficient, *Ne dicam nimi- "um, that I may not ſay, It is too much*; Who either to "flatter,

Catharin. in Ep. ad Roman. c. 13.

" flatter, or of too groſs ſimplicity do affirm, that the " temporal Dominion of the whole World, doth be- " long of Right to the Biſhop of *Rome*, as being Chriſt's " chief Vicar in Earth, in that Chriſt ſaid, *All things* " *are given to me of my Father. Verùm ridicula hæc pro-* " *fectò, quæ neq; ipſimet Pontifices auderent aſſerere.* But " *aſſuredly theſe are ridiculous Toys: the Popes themſelves* " *dare not for ſhame ſo affirm. Quòd autèm Papa ſit Vi-* " *carius Chriſti*, &c. *For that the Pope is called Chriſt's* " *Vicar, what force hath it to perſwade us, that all the* " *Kingdoms in the World are committed to be govern'd by* " *him in temporal Cauſes? Nay*, ſaith he, *it rather in-* " *duceth us to believe, that they are not committed unto* " *him*; *quoniam Chriſtus abjecit ea, & ut Homo erat, in* " *Mundo non habuit: becauſe he caſt them from him; and* " *as he was Man, had them not himſelf.* And the ſaid *Boëtius Epon*, having ſet down the reaſons, why ſome have maintain'd the Pope's ſaid Univerſal Dominion in temporal Cauſes, and given a touch of the *Jews* Errour, and of the Apoſtles overſight in that behalf; he ſaith thus, *Neq; nos forſitan Judæis multò vel meliores, vel minùs inepti ſumus, dum*, &c. *And we perhaps are not either much better, or leſs fooliſh than the Jews, whilſt we do ridiculouſly mingle the temporal and Earthly Kingdom or Empire, with the Kingdom Eccleſiaſtical or Spiritual, by wreſting to that purpoſe the Teſtimonies of the ſacred Scriptures, which do nothing leſs, than make either Chriſt, or* Peter, *or the Pope, the temporal Monarch, either of the whole World, or of the Chriſtian World. Digni profectò*, &c. *We are certainly worthy of this anſwer of Chriſt*; *Neſcitis, quid petatis, quidve diſputetis*; *you know not what you ask, nor what you diſpute of.* Heroic. qu. 5.

And thus it appeareth, what Oppoſition there hath been, ever ſince the days of *Gregory* the Seventh, againſt the Inſolency of the Biſhops of *Rome*, in challenging to themſelves ſuch eminent and Soveraign Authority

thority temporal over all Kings and Emperours; and how in these later times, through the light of the Gospel, Men of any good parts or modesty (though otherwise our Adversaries) are driven for shame to acknowledge the truth; notwithstanding all the vain, and ridiculous Conceits, and Janglings, either of the said *Glossographers*, *Canonists*, or *Schoolmen*; or the false, proud, and insolent vauntings of the Popes themselves, from the said *Gregory* the Seventh, pretending themselves to be *Cæsars*, and *Emperours*. It is true, that *Bellarmin* laboureth afterward to advance the Pope's Authority in temporal Causes *indirectly*; thereby to bring them so far within the compass of the Pope's reach, as that he may depose them, if they hinder the good of the Church. But his dealing herein is very indirect (that we use his own word) and cannot salve his former Conclusions and Inferences: Whereby he, and the rest, have so wounded the Bishops of that See, and discloſed their Nakedness, as all their Adherents will never be able to cure them.

Henr. Quodl. 6. qu. 23.
Jo. Driedo l. 2. de Lib. Christ. c. 2.
Jo. de Turrecremata sum. l. 2. 113. & seq.
Alb. Pighius Hierarch. Eccles. l. 5.
Tho. VValdens. l. 2.
Dr. Fido art. 3. cap. 76, 77, 78.
Petrus de Palude de potest. Ecclesiastica.
Cajetan. in Apol. c. 13. ad 6.
Fr. Victoria de pot. Eccles. q. 2.
Dominic. a Soto in 4. distinct. 25. q. 2. Art. 1.

Placet eis.

Hæc omnia suprascripta ter lecta sunt in Domo inferiori Convocationis in frequenti Synodo Cleri, & unanimi Consensu comprobata. Ità testor,

Apr. 16. 1606.

Johannes Overall, Prolocutor.

FINIS.

XUM